

THE
CHURCH REVIEW.

VOL. IV.

APRIL, 1851.

NO. 1.

HISTORICAL STUDIES.

ART. I.—*A Modern History, from the Time of Luther to the Fall of Napoleon.* By JOHN LORD, A. M., Lecturer on History.

WE avail ourselves of the appearance of a new work on History, albeit it relates only to its recent portions, to offer some remarks and suggestions on Historical Studies. It is now several years since these studies have begun to receive far more of attention than they had done for a long period before. And they have revived, moreover, in a new form, and are prosecuted on vastly higher and better principles. Of this position there are two great proofs, each of which appears to be worthy of consideration.

The first, relates to the matter of what is called Universal History. The very mention of the words will undoubtedly bring up before many an eye that long range of solid octavos, which stands in such dignified and dusty immobility upon the shelves of many a library. We have no disposition to disparage their worth; for, indeed, they are the receptacles of valuable and painfully collected facts, in relation to almost every country in the world. But such a collection, however elaborately made, however accurately compiled, and however valuable for reference, is no more a Universal History, in the proper sense of the word, than a collection of individuals of

every race of men, carefully caged and labeled, could be called Universal Humanity. It is a great point carried, therefore, when such an expression is rescued from such a perversion, and thereby a great idea is gained, rather than restored, to the empire of letters. This we believe to be now the case. By the best writers of and on History, the knowledge of Universal History is not now considered to be the knowledge of many special Histories, with their various facts and details, but of the general destinies of mankind, and of the great central stream,—using the word in its proper sense,—of the progress of the world. History in this way has become not only a more hopeful study, but its lessons have been advanced in dignity and increased in value. Its range is higher, its scope is wider, and its fathomings are more profound.

The second proof is found in a characteristic which it may at first sight seem paradoxical to allege. We refer to the careful attention which is now bestowed by all who pretend to historical attainment, on the laying out of periods, divisions, and epochs. At one time, the beginning or end of a century, a dynasty, or a reign, was deemed amply sufficient to fulfil all reasonable demands in this respect. Whether or not the Magdeburg Centuriators are responsible for this tendency, we cannot say. At all events it existed; and it resulted in the annihilation of every thing like wide general views, or philosophical surveys, in Historical Studies. Now, however, the case is changed; so changed, indeed, that there appears to be some danger of running to the other extreme. For it is as easy now, since better people have led the way, for compounders of books to parade their theories, and philosophies, and successions of ideas, and missions, and all the other cant of shallow pretence, as it was for Goldsmith's fine ladies to expatiate on "Shakspeare, taste, and the musical glasses." But then, we must remember, there is a cant in every thing; and the greater and nobler the thing itself is, the more nauseous and intolerable is the cant.

We are sorry to see that in some quarters this cant seems to be producing a revulsion, which may lead to the denial, that a truly philosophical arrangement of History can be made, on great and sound principles. To name no other places, we think this tendency can be traced in Dr. Tayler Lewis' most valuable Address at Union College some three years since. His honest and hearty indignation, at the flimsy conceits of the school which mistakes its muddiness for profundity, or the more dangerous speculations of those who look on History from a wrong stand-point, and through a distort-

ing medium, will not, we trust, lead any of that large number, who are accustomed to listen to him with deserved deference, into the belief that History has no true Philosophy; that there are no great and underlying principles, by which its periods may be adjusted. It is one thing to believe that while the normal distinction of right and wrong in every event in History, and the liberty of human agency and therefore its responsibility remain, God still overrules every thing towards certain grand results; and it is quite another thing to lay down, that God is *in* History, in such a way, that right and wrong, good and evil, are only conventional modes of conceiving and speaking of things which are essentially the same, as being developments from Him. It is one thing to say that History is the providential "development of those means by which the lost image of God may be recovered;" and it is quite another thing to make it an indefinite and indeterminate progress, beginning at no particular point, and ending in no particular thing. It is one thing to say that during a given period a great formative or assimilative idea prevailed and wrought; and it is quite another thing to make all such ideas the necessary developments of necessary circumstances, and therefore good and true, and indeed parts of the Divine will. In a word, we cannot argue, that because there is a shallow, pantheistic, and false Philosophy of History, there is not one which is profound, Christian, and true. Rather, if counterfeits prove the existence of good coin, our conclusion will be the opposite.

Now it is obvious, that any division of History, and allotment of its epochs, will be regulated by the previous views which are entertained of the character of man, and the nature of his History. Hence arises that immense importance of division, on which we have insisted. Because it is the index of an author's mind; it is the exponent of principles whose influence not only governs the general view, but also extends to the smallest matters of detail. Let us but comprehend a writer's division, and it will then be easy to ascertain his principles. In this way, while mere questions as to special dates retain that subordinate position from which they cannot be advanced, still, the general chronological question rises vastly in importance, and chronology, ceasing to be a lifeless skeleton, becomes a living framework.

Universal History, then, beyond all other modes of Historical Study, demands the attention of the Christian Scholar. Especially does it at the present time, when, if not pursued on right principles, it assuredly will be on wrong ones; and if

not kept in its proper allegiance to the Faith, it will certainly be pressed into the service of infidelity. To avert these miserable issues, it will not be enough to declaim against the Philosophy of History, or to attempt to ignore it. Such a course can only end in failure. But it will be needful to displace the false by setting forth the true; to destroy the unreal by presenting the real; and,—since men will philosophize on this highest topic for philosophical speculation,—to furnish them with safe grounds, instead of permitting them to proceed at hap-hazard on unsafe ones. To accomplish something, however little it may be, towards this great end, will be our present aim.

Now we hold that previous to any steps whatever, we must, as our ultimate groundwork, set out with that view of man, his nature, his needs, and his capacities, which is so plainly and directly presented to us in the Holy Scriptures. That is, that man is a fallen creature, retaining, no doubt, much of his original capacity, but with his moral nature a wreck and desolation. His History, then, presents itself under two aspects, as Human and Divine. So far as God, in the several dispensations, Patriarchal, Jewish, and Christian, has interfered, directly and visibly, it is Divine. It contains, when viewed under this aspect, the record of the plans by which the Almighty has been working to restore man to the Image which in the fall he forfeited. So far as man himself, under the rulership of Providence, has shaped his own History, it is Human. Viewed in this aspect, it contains those outworkings of his soul, by which—consciously or unconsciously—he has endeavored, either to thwart the Divine purposes, or else to supply of and from himself, those deep and pressing wants which grow out of his loss of the Eternal Image, and which, therefore, none but the Almighty can supply. These plain principles, it is believed, afford a sufficient basis on which to rest in Historical Studies, and furnish a safe guide for their prosecution.

Making then his starting point here, the student of History naturally looks in the first instance to the question of places and times. That is, the first two points which present themselves, are Geography and Chronology, the eyes of History. And here it is important that the question shall not be misunderstood. The determining of dates, the settling of disputes as to precise times, and the arithmetical calculations of ordinary chronology, are not the things which here come before him. Neither is he to be concerned with special matters of geography, limits, or bounds of countries, or, in fact, any or

dinary geographical details. The object of the student at this period—and it were well he should not forget it—is very different from all this. What is required of him now, having only Universal, and not at all Special History in view, is to determine what countries are really historical, and what great divisions of human History are to be laid down in the outset. This is the form which Geography and Chronology assume at this point. Special dates and minute details will assume their proper places much farther on.

One of the most perplexing things for the historical student, is to determine what countries he must deal with. He looks upon the map with a feeling akin to despair. The confused array of races, nations, empires, kingdoms, states, lies out before him, and what is he to do? Let him remember in the beginning, that in respect to their historic importance, there is the same difference among nations that there is among individuals. How very few of the individuals of any period are really historical! In one aspect, indeed, and that the very highest, all souls are alike, and are counted so, in the wondrous sight of Him, who seeth not as man seeth. But as men stand connected with History, the case is far otherwise. Of all the hosts of men concerned in carrying on to its height of glory the Roman Empire, how very few are really historical characters. But the matter is too obvious to require more than a mere statement. Nor is it otherwise with nations. Let one who has gained some knowledge of Universal History, run his eye over the map which lately seemed such a mass of confusion, and see what immense portions of the world have taken no share, and played no part, in the great course of ages; have exercised no influence on the fortunes of humanity; and really added nothing to the story of our race. A new beginner indeed cannot do this. Wherefore it must be done for him. For we have no idea of that self-sufficient school, who look upon the scholar as a man “with no past at his back;” who would forbid to the human mind the vantage way afforded by accepting the advances gained by previous study; and who suppose that each generation is to begin back, at the original starting point, and work out all things, so far as it can, over again.

Still, whether one can do it for himself, or whether he only contemplates, and accepts till he can try them, the conclusions derived from such a survey as presented him by others, we have little doubt that he will be astonished at the result. Nor will his astonishment be diminished, when he finds, along what an apparently contracted belt, within what narrow lim-

its the stream of History runs. Beginning in central Asia, it has been ever steadily advancing westward. Confined, for the most part, within the thirtieth and fiftieth degrees of north latitude, it passed on to the western coast of the continent of Europe. At times, indeed, it seems to have spread, as in Egypt, something to the south; or, as in Britain, something to the north of these general limits. Still, they abundantly serve to indicate its course. Between the same degrees of latitude, it struck our eastern shores, and has moved onwards to the Pacific, striking it too at the same point, with wonderful exactness. At every forward movement, every advance, some great change and crisis has come upon the world. One, the issues of which we cannot calculate, is just upon us, in the instant that the coast of the Pacific has been reached. China, so long standing to one side, seems now also to be coming forward to assume her place in this historic belt,—more wonderful than the zones of the earth, or the mysterious girdles of the sky,—and to complete its work of encircling the world. For when that belt, ever stretching westward, shall include her, as soon it must, then it will have reached the point where it began its awful unrollings. And who dare even think to what a crisis the world may then have come?

Passing now from questions of place to those of time, the student of Universal History meets at once with the primary and obvious divisions of Antediluvian and Postdiluvian, and is compelled to consider the character and bearings of the former. He finds himself in a region in which facts are few, and speculations rife. If he be wise and thoughtful, however, he will advance little beyond what is plainly warranted by Holy Scripture. Of course he can accept no speculations which are not entirely in accordance with its declarations. It will be remembered, that we have set forth the fall of man, as the basis of all historical research. It finds its immediate and in some respects its most striking issues, in this period of human History. And this indicates the bearing of Antediluvian History. For what is it, or what in truth is all human History, but the ceaseless contests of good and evil; the risings and fallings of races and nations; the degeneracies and recoveries of man? The separation then into two races, the one comprising the peaceful sons of Seth, and the other the fierce descendants of Cain; the former developing human society on the divine model, the latter adjusting it on the principles of human contrivance; the one celebrating the birth of its founder's first-born, by beginning publicly to call upon the name of the Lord, and the other doing honor to a similar event, by building a

city ; these are the first great facts of Antediluvian History. Next come the intermingling of the races, and the dragging down and degradation of the former to the lowest depths and most terrific forms of licentiousness. And thus, a wonderful key is afforded to the whole of human History ; it becomes evident that the discordant will, issued as might have been expected, in discordant paths ; and the savage and barbarous state is explained, without the necessity of a recourse to the foolish fancies of the *mutum pecus* school, or, in short, any of those schemes which bear absurdity upon their very front, and which can be accepted only by the most *credulous scepticism*.

Beyond all this, there lies a whole wide field of solemn speculation, in which the thoughtful mind will love to lose itself ; where mighty forms of death and life struggle for the mastery ; where truth and error, in the awful distinctness of their unmingled singularity, their utter separation, loom up against each other in those gigantic shapes, and with those interior powers which spread over the whole of this portion of man's story such sublimity and grandeur. Can it be, that the world is to end as it began ? Can it be, that preceding the final restoration of all that can be restored, there is to be a period analogous to that which followed directly on the original fall ? Are we now approaching towards such a period ? Are those intuitive modes of knowledge, those deep powers over the natural world, that acquaintance with the internal secrets of nature, which gave such preëminence for good and evil to the Antediluvian race ; are these to be restored in the latter ages, and after the training of the Dispensations, so that the final contest may terminate with the same forms of grandeur with which it opened ; while on the one hand Antichrist collects his various powers, and on the other are ranged the sacramental host of God's elect ? The thought of the bare possibility of such an event is subduing. What shall be said of its probability ?

Coming now to Postdiluvian History, the perplexing question of its proper divisions presents itself. The principles, however, which have been already laid down, will serve to guide us here. We shall find the two divisions, Divine and Human. The former passes onward through the Patriarchal and Jewish Dispensations, till it reaches its consummation in the Christian. It is plain, then, that the Divine aspect of man's History presents itself under three divisions. Nor can these be neglected or omitted, in any truly philosophical view of History. It was ignorance on this point which led Voltaire to make the silly remark, that Bossuet undertook to

write a Universal History, and wrote only a History of the Jews. A somewhat analogous division may be made of History, viewed in its Human aspect. For there, too, we find three great periods, corresponding in some degree to the three Dispensations. The Primitive, corresponding to the Patriarchal, the Imperial to the Jewish; and these two forming man's overruled line of preparation for the third, just as the two corresponding Dispensations form the Divine line for their successor; which, whether regarded as a Dispensation or a period of History, properly bears the name of Christian. Primitive, Imperial, and Christian, then, are the names which we apply to the three great divisions of Human History. We must now indicate their limits, and their general philosophical connections with each other, and with the Divine line of Dispensations which runs along with them.

A previous observation, however, and one of no little importance, must be made. It cannot but have struck every thoughtful mind, that distinct demarcations, and sudden transitions, form no part of the great economies of the moral or the natural world. Look where one may, this rule meets with abundant illustration. Day does not abruptly sink in night, nor does night abruptly burst into day, but there is the morning and the evening twilight. Who can mark the lines which divide childhood from youth, or youth from manhood, or manhood from old age? How gradually and silently do the seasons blend into each other! so that no man can say precisely when the frosts of winter gave way to springtide's freshness, or the freshness of spring deepened to summer's bloom, or the bloom of summer issued in autumn's ripeness, or the ripeness of autumn died in winter's frost. No, when God works or rules, there are no abrupt transitions; these are indications of imperfection and changing purpose; not of Him with whom "is no variableness neither shadow of turning." Wherefore, we are not to look for them in History, that most wonderful of all things in which God's providence displays itself. Nor is there a stronger proof of the Divine superintendence and overruling, than is found in the fact, that whether in Universal or Special History, one period begins far back in another, and thus the two overlap and blend together. What we have to do, then, is to trace, not bald divisions, distinct lines of separation, but as it were the dawning and the fullness of days, their twilight and their close. No division can be worth anything which proceeds on other rules.

It is easy to settle the commencement of our first period, namely, the Primitive. It can only commence with the ces-

sation of the Deluge. Its termination, however, it is not so easy to establish, unless by the aid of the principle just now developed. Let us observe then, that the second or Imperial period dawns—for we shall venture to adopt the expressive word—when the foundations of the first empire are laid by Nimrod, and finds the fullness of its rising, when that first empire is brought by Nebuchadnezzar to its height of glory. These points then indicate the waning and the final close of the first period, as well as the dawn and fulness of the second. From them the second, or Imperial period, advances in a magnificent march, comprising the histories of the four great empires, and filling up the mid space of human history; that wonderful and stirring time, so fraught with deep and awful issues, with earnest, though often with unconscious strivings. Assyria,* Persia, Greece, and Rome; the four-fold bond that binds the last age of the world to the earliest; the four great attempts to reach what the day of Pentecost bestowed; the quadruple stream of human preparation, for the incoming of that Empire “in the world,” but not “of it,” which the Prophet likens to the “stone cut without hands, and becoming a mountain;” these fill up the lengthened scenes. At last, in the Incarnation of the Eternal Word, the day-dawn of the world’s last age, of the third great period of human history, arrives. The Christian period begins, the Imperial wanes. The kingdom of Heaven is at hand.

“Ultima Cumaei venit jam carminis aetas,
Magnus ab integro seclorum nascitur ordo.”

The double process of growing and of waning silently goes on, until, by the death of Theodosius the Great, and the final division of the Roman Empire into East and West, the last great empire ends, the Imperial period is concluded, and the third, the Christian, has possession of the field.

Having thus presented what we conceive to be the only allotment that can be made on Scriptural principles, of the great epochs of history, it seems proper, before saying anything of their subdivisions, to indicate their great philosophical connections, and to point out the keys by which, through the aid of the sacred Scriptures, they are to be explained. This being done, a few words as to the Divine stream of preparation for the Christian period will naturally follow.

* We say Assyria, rather than Babylon, for they form really only two divisions of one empire, and the name of the elder seems to be entitled to the preference.

The scriptural key to the Primitive period, is the account of the confusion of tongues at Babel, whereby a union of all men around an idolatrous centre of worship was prevented, and men were scattered abroad upon the earth. The correlative of this miracle is found in the miracle at Pentecost; the solemn inauguration, no less of the third period of human history, than of the Church of Christ, whereby the heavenly remedy was at last applied to evils, which earthly remedies had striven in vain to cure. The immediate purpose of the miracle at Babel, was, of course, the infliction of punishment, and the inbringing of evil as a just award to sin. Yet, as in the case of all divine punishments,—and especially is this to be observed of universal and national ones,—the very evil was overruled to help on great ends and purposes, in the plans of God. Men were scattered—the earth was peopled—national life took shape.

Now what concerns us at this stage, is, to observe, that up to this point of time, two great organized forms of life have been brought out, the Family, and the State or Nation. These last two words are not, indeed, properly synonymous, nor do we intend to use them so, farther than in their instant application. There were, however, deep reasons, inherent in man's nature, why these two forms of life would not suffice without something beyond them; and the consideration of these reasons will, we believe, set forth to us the true philosophical connections between the first and second periods. Whether it were derived from old patriarchal tradition, whether it were a natural longing of human self-consciousness, or whether it were a divine impulse, still from the remotest times, a dim, and yet glorious vision appears to have haunted each better mind, and been impressed on every nobler soul. It rose before the poet's eye, it allured the philosopher to loftiest speculation, and it warmed the statesman's heart. Dim, indeed, it was, in its outline, undefined in its details, yet still it *was*, and it was mighty too. In successive ages, the vision was outspoken in the republic of Plato, and that immortal Eclogue, with a gem from which we have enriched our pages. Yet these were but the gathering together of thoughts, and wishes, and longings, and aspirations, that had lived and burned in the minds of unnumbered generations. There were, in the awful depths of all human souls, sympathies and desires of union, that reached beyond the limits of families and nations, and sought a wider brotherhood. Side by side, with all these longings, and forming what would be accounted a strange anomaly and contradiction, were we not speaking

of human nature, there lived and wrought the love of conquest and of rule. And from these two things, the course of empire took its way; these two human characteristics connect the Imperial period with the Primitive, not by an artificial and imaginary, but by a natural, living, real bond. It might be deemed, and perhaps might be fanciful, to inquire, which wrought first, and which most powerfully. It is probable, however, that in some minds, one, and in some minds, the other had precedence and domination. At all events, if empire began from the holier vision, it soon forgot and lost it, in the baser lust.

And now began man's line of preparation, wrought out by himself, and yet always under the rule of God. It forms a splendid portion of the world-drama. As from this distance of time we look upon those four old empires, passing in such grand succession along the ages, bewildered awe is the first emotion of which the mind is sensible, and we are fain to ask if any thing can be greater or nobler. There are arts, and arms, and learning; there are the wealth of oriental regions, the masteries of men, the pomps of monarchs, and the deeds of warriors. There, in short, are all that earth can show of physical or intellectual achievement. And yet, after all, it is but the poor struggling of man to do what he cannot do; and all the time a mightier power is overruling all he does, and making ready for issues of which he does not dream.

Scripture unlocks this period also. In Nebuchadnezzar's vision of the image, and in Daniel's vision of the four mighty beasts, it presents us with its explanation. With these, the actual work which each of the four Empires wrought, fits in the most exact harmony, and the true meaning, and real bearings of the period, come distinctly out. Man's pride indeed is humbled, but God's providence is exalted; and read in the light of His mighty plans, the sight, the wonderful story, gains more of wonder through His overrulings, than it loses from the knowledge of the failure of human purposes. Golden Assyria, the winged lion, collecting all the treasures of the East; silver Persia, the powerful bear, preserving God's chosen people; brazen Greece, the winged leopard, affording a universal language to mankind; and iron Rome, the beast not to be described, but terrible, and strong exceedingly, binding all men by a universal law; such is the form which the succession of empires now assumes. Man's plans, and views, and purposes, pass out of sight, except so far as they are made to work together for God's great ends; and the student of history forgets all that man has done, while he adores the wisdom, the majesty, and the might of God.

There are many special points of preparation in the various details of the histories of these empires, on which we cannot here dwell, without being drawn quite too far from that general view which we wish now to present. And the great point to be insisted on here, even at the risk of needless repetition, is this: These empires are man's attempts to satisfy his wants—to establish things permanently as he would have them—to bring the world to the state in which he wishes it to be. And God has made them the changing, flowing, never resting stream, on which humanity has been borne onward to other things than any of which men had dreamed. So we trace a progress certainly in History; and yet how different a progress from that on which the prating cant of the day loves to enlarge! And how different the story, when read in the light of revelation, from anything that it is when read by the light of nature! In the latter case, Assyria is the magnificent exhibition of the pomp and pageantry of boundless wealth; Persia presents the same spectacle, with the addition of the wise plans of statesmen, and the achievements of warriors; Greece carries human intellect, in all its departments, to the highest pitch, and then, in the conquests of Alexander, spreads these wonders over the world; while Rome,—most wonderful shadow of a divine reality, so wonderful, indeed, that men have even tried to convert the reality again into the shadow, by merging the Church of God in the Roman Papacy,—traverses the earth with haughty step, rules it with a rod of iron, and leaves her proud memorials in every land. So runs the story, as man would have it. But read it in the light of God's providence, and how unlike to this it seems! Assyria prepares the eastern world for future working, and passes away;—Persia preserves God's chosen people, and then degenerates into an easy prey to another conqueror, and falls;—Greece, passing through all the wonderful changes of her history, becomes an empire under Alexander, spreads, by means of his rapid conquests, a universal language, before it has had time to receive organic changes; and then, having prepared the world to receive and understand the record of the last revelation, passes also away;—Rome, compelling all men to live under her one rule and law, and so preparing them to come under the one rule and law of Christ, is then brought to an end, and utterly destroyed. And in all these cases, it is only that part of man's works, wonderful as they may seem, which has entered into and wrought with the divine purposes, that has lived in History. Every thing else has perished and come to nought.

And now, while these four empires have thus been follow-

ing each other, and men have been, unconsciously, sometimes in sin, and sometimes in well doing, working out God's plans, the Divine part of History has been also going on, and the course of the dispensations has been advancing. The Patriarchal dispensation has been narrowed into the Jewish, and the Jewish, passing along the second period of human History, has found its completion at the dawning of the third, and becomes understood only in the moment of its abrogation. Both lines, however, have reached a point for which ages have been making ready. The Incarnation is effected, and the last dispensation, and the last great period of History, simultaneously begin. Still it is only a faint dawn as yet. Many years are to elapse, before the Jewish dispensation fully ends, amidst the terrors of God's judgments. Many more years of trial, persecution, and bitter wo, are to pass by, before the fourth empire shall break in sunder, and the clear day of the Christian period shine forth above the gathering night, or rather the utter darkness of the Imperial. At length, however, as we have already shown, that time arrives, and the world enters on its last great course,—whose close shall witness the consummation of all created things,—in a part of which our lot is cast.

We have thus attempted to sketch those general and outline views, which should guide the student of History in laying out his plans, and endeavoring to construct his framework. It is all important that he should set out correctly here. If he does so, then events will fall naturally into their places; and subdivisions will be regulated by a principle or principles, which will save from confusion as well as from error. To matters of detail, it is our purpose to recur, in a future number. Meantime we shall venture to express the hope, that the principles just laid down will be found to embody all the truth, which the pantheistic school in History have perhaps sought for, and never found, or it may be designedly imitated for the worst of purposes; and that the divisions and general views accord entirely with the Holy Scriptures, without which, characteristic History becomes a falsehood, and the Historian a deceiver.

FROM A. D. 1829 TO A. D. 1850.

ART. II.—*Letter of Lord John Russell to the Bishop of Durham. Appeal of Cardinal Wiseman, &c.*

GREAT Britain and Ireland were agitated, in the year 1829, by that tempest which carried, in final triumph, over long and firm resistance, the restoration of all civil privileges to the adherents of the Roman communion. Twenty-one fruitful years were added to the annals of the world; and then the year 1850 closed with an agitation, more subdued, but certainly not less mighty. It was dated from that day and hour in which Doctor Nicholas Wiseman, Cardinal of St. Pudentiana, assumed, "under the Fisherman's Ring," the dignity and style of Archbishop of Westminster, and announced to the people of England that their "beloved country had received a place among the fair Churches which, normally constituted, form the splendid aggregate of Catholic communion;" Pope Pius the Ninth having in his own Papal words "invoked the assistance of Mary the Virgin Mother of God, and of those Saints who illustrated England by their virtues, that they would vouchsafe to support him by their patronage with God to the happy accomplishment of this affair."

The time for a studious and large survey of those intermediate years can, of course, be only when most of those whom they bore on through the ardor of youth or the activity of maturer life shall no longer need the lessons of the past. To them, while their private feelings may deny one kind of instruction, from the history of which they were a part, memory itself may furnish another kind, still less to be disregarded. But an arrangement of the events in their succession, and a rapid glance, which, while it takes in the whole, notes also the distinct landmarks along the way, may much assist the recollection, confused as it becomes amongst many facts which much resemble one another, and which may yet have all the importance of a sequence of causes and effects. It is remarkable, too, that for younger readers the most recent history is often precisely the most inaccessible; because so much remains altogether unwritten; because so little is as yet classically recorded; and because the older too readily take for granted a certain knowledge of what is so familiar to themselves. The story of the recent war in Mexico is far less likely to be vividly impressed on an intelligent youth than that of Waterloo, or of our Revolution.

To throw even the most rapid glance over any series of events, and to refuse all results, would argue a desperate wish for the advantages of sight in union with the sloth of blindness. To disguise the results which are seen and felt, would be the extreme of unmanliness. The writer of the following pages is accustomed to no such concealment. But it is at the option of the chronicler to declare his judgment of what he relates, or simply to relate, and leave all beside to the reader. In a review of facts still recent, and when the channel of a publication is borrowed which is supposed to speak, not with an individual but a collective voice, he may well content himself with the conciser labor. If the facts cannot be denied; if their order cannot be mistaken; if their proportions are so obvious that they can require no correction, or can be corrected by all; he is an honest chronicler who gives them and gives no more. For the rest, whatever any man has publicly done must be publicly told; and not less fitly in his life-time than over his grave.

The *first* division of this period of twenty-one years, as we now survey it, extends from the early part of 1829, when the laws excluding Roman Catholics from office were repealed, to the latter part of 1833, when the publication of the *Tracts for the Times* was undertaken. At its commencement, George the Fourth was on the British throne, and the Duke of Wellington was his chief minister. The English primates were Howley and Harcourt. Of the Bishops, Mä-jendie, Corneivall, Luxmoore, and Huntingford, who all died within four years, were men of a past generation; the exemplary Burgess, Bathurst, for many years the only Whig prelate, Sparke, Law, the pious Ryder, the learned Marsh, the munificent Van Mildert, had also been long in their high office; Carey, Carr, Jenkinson, Robert Gray, and two able Professors of Oxford, Copleston and Lloyd, had been more recently added; and the only members of the present bench who had been consecrated were Mufray, Kay, Blomfield, Bethell, Percy, and the two Sumners. The literature of the times was still illustrious with the advancing years of Mackintosh and Coleridge, Scott and Southey, Crabbe and Wordsworth. A crown of glory still shone in the retirement of Wilberforce, Simeon, Rowland Hill, Lord Teignmouth, Lord Gambier, and Hannah More; and Robert Hall still preached, and the pen of Adam Clarke had no rest. The *Christian Year*, though published but a little before, had glided through several editions. Almost every season ushered in a book from the indefatigable Faber. The Roman Catholic contro-

versy had drawn forth the polemic energy of Philpotts. In the essays of Whately on the Writings of St. Paul, in the Paraphrastic Translation of Shuttleworth, and in the works of Bishop Blomfield and the present Archbishop of Canterbury on parts of the New Testament, much had been given to the cause of sacred literature and of practical religion; while Forster's *Mahometanism Unveiled*, and some of the treatises on prophecy attempted more doubtful results. Returning from studies on the Continent, Pusey had lately published his *View of the Theology of Germany*. Arnold was at Rugby, and the first volume of his *Sermons* had just appeared, while he was breathing a warmer life into the spirit of the higher schools of England. In his Fellowship at Oriel College, he had been succeeded by Newman.

The Protestant Bishops in the United States, at that time, were White, Griswold, Moore, Croes, Bowen, Chase, Brownell, Ravenscroft, and H. U. Onderdonk: three only are left. Five hundred and twenty-seven clergymen were embraced within their jurisdiction. The General Seminary had twenty-three students. Ten domestic missionaries were scattered at points in the West; and Mr. Robertson had embarked in the autumn of 1828 for Greece, the sole laborer abroad. The demand for books of peculiar interest to the Church was not extensive; nor were there many writers; but the Weller Tracts and the collection of Parish Library publications had placed in circulation some authors of old eminence: Jewel, Scougal, Walton, Burnet, Leslie, Gibson, West, besides several vindications of Episcopacy.

Such a victory as that which was termed the Roman Catholic Emancipation, could not but animate the opponents of the Church of England. It had been won by agitation and the union of discordant forces. What might not the same agitation and union still accomplish! The Roman Catholic peers, the heads of the old houses of Howard, Talbot, Stourton, and Dormer took their seats; and O'Connell and a train of Irish Romanists were soon in the House of Commons. The excellent Robert Grant moved the admission of the Jews. George the Fourth was succeeded, in June, 1830, by his more popular brother. Three days in July expelled the restored House of Bourbon from France, and placed the Orleans family in the Thuilleries. A few weeks more severed Belgium from Holland, and founded another constitutional monarchy. The Wellington ministry retired, nominating, almost as their last act, Dr. Philpotts to the See of Exeter. Indeed, the appointment was not complete, and Earl Grey re-

fused to permit its consummation till the Bishop elect should have resigned the rich benefice of Stanhope. Bishop Lloyd, who died early, had already been succeeded by Dr. Bagot. The new ministry placed in the next two vacant Sees the brother of the prime minister and Dr. Maltby, a learned, rather than strict theologian; and they made Dr. Whately Archbishop of Dublin, and Daniel Wilson Bishop of Calcutta. In 1831 they introduced the Bill for Reform in Parliament. Before it passed, in 1832, Bristol was in the hands of a mob, and the palace of the Bishop was sacked and burned. The revenues of the Irish Church were threatened; its ministers were impoverished; ten of its Bishoprics were extinguished; the English Bishops were advised to "set their house in order;" and while the cholera was for the first time passing across the land, the minds of thoughtful men were boding changes in the civil and ecclesiastical constitution, which now can hardly seem to have been real perils. Writers like Isaac Taylor were going to the very foundations of things; Lord Henly proposed one well-meant plan of Church reform; Dr. Arnold had another and a bolder; Mr. Riland another; Dr. Burton would have warded off assault by still another; the Romanists exulted; the Dissenters were eager; within the Church, "the party of Hophni and Phinehas" knew not where to lean; but some of the wisest and best of the clergy looked forward, with submissive faith, to a probable day of sacrifices. In the midst of these alarms, in 1832, the British Magazine was commenced by Hugh James Rose; and in the same year, Dr. Hampden preached the Bampton Lectures, in ears sharpened by the times.

Before the close of 1833, Scott and Crabbe, Mackintosh and Davy and Robert Hall, Adam Clarke and Hannah More, Wilberforce and Lord Gambier, Magee and Jebb, were all amongst the dead. On this side of the ocean, Ravenscroft and Hobart had both departed in one year; men who left on half the Church the seal of their character. Bishop Croes was also dead, and the founder of Kenyon College and of the Diocese of Ohio had relinquished both in an hour. In 1829, Bishop Meade had been consecrated; in 1830, Bishops Stone and B. T. Onderdonk; in 1831, Bishop Ives; and in 1832, at the General Convention, Bishops Hopkins, Smith, McIlvaine, and Doane. The number of the clergy had grown to five hundred and ninety-three. The Seminary had forty-three students; Mr. Hill had joined Mr. Robertson in Greece. Sounds of controversy were heard; but either they were only local, or else only the echoes of those discussions which had

never been quite silent since the beginning of the century. But there were many signs of growth and promise, in the vigor with which young dioceses were starting up; in the high abilities and zeal of the new Bishops; and in the many and worthy accessions which from all sides were flowing towards the Church and its ministry. A wide flame of religious excitement had burned in many parts of the country; and the Church, warmed but not wasted, became the home of many who longed for a safe and sober piety.

The *second* subdivision of the period before us extends from the autumn of 1833 to the spring of 1836; beginning with the commencement of the Tracts for the Times, and closing at the point at which they became the occasion of public controversy.

They originated with a company of theological associates at Oxford. Of these, the chief were Dr. Pusey, Regius Professor of Hebrew, a nephew of the first Earl of Radnor; Mr. Perceval, a son of Lord Arden, and nephew of the former prime minister Perceval; Messrs. Keble, Newman, and Oakley, Fellows of Oriel College; the first most known for his sweet, sacred poetry; the second for his terse, earnest prose; Mr. Palmer, the learned investigator of Church History; Mr. Isaac Williams, a poet; and Mr. Froude, the most ardent of all. Their consultations on the state of affairs tended towards an association in defense of the Church; but resulted in the suggestion, in connection with Mr. Rose and others, of two great clerical and lay addresses against all hasty change in its discipline or liturgy. Such addresses had, as might be anticipated, the signatures of seven thousand clergymen and nearly a quarter of a million of laymen. But another result was the issue, from Oxford, of various tracts, which were composed and published, however, under no organized supervision. In the first six months, thirty had appeared, of which almost all were original; but afterwards, such were blended with treatises of old writers and extracts from the Fathers. Their avowed object was "the practical revival of doctrines, which, although held by the great divines of our Church, at present have become obsolete with the majority of her members." The subjects which they pressed, in a pure, vigorous, concise style, were, 1. the Apostolical Succession of the ministry, with the power to bind and loose; 2. the essential independence of the Church towards the State; 3. the restoration of ancient discipline; 4. the daily, public prayer; 5. the mischief of changes in the liturgy; 6. the observance of fasting; 7. the value of traditional customs

in the Church, and of tradition as evidence of doctrine; 8. the necessity of communion with the Church; 9. the establishment of a *via media* between Popery and what was called Ultra Protestantism; 10. the preëminent value of the doctrine of the Incarnation, and, as its support, of the Athanasian Creed; 11. Catholicity of doctrine, according to the rule of Vincent of Lerins; 12. Regeneration as conveyed by Baptism; 13. the Lord's Supper, as a literal communication of the body and blood of our Saviour. This was the scope of the Oxford Tracts, for more than two years, and though, from the first, they were viewed by many with a suspicious eye, their circulation rapidly grew, and their writers rejoiced in the gradual progress of their own cherished principles in the minds of a multitude of Christians.

The Tracts formed thus the chief signs of the movement. But at the Church of St. Mary the Virgin, Mr. Newman was the Vicar; and it was thronged by academic hearers. His Parochial Sermons, volume after volume, and edition after edition, as well as his History of the Arians, nourished a dissatisfaction with the prevailing views of evangelical doctrine, and a disposition to have recourse, with great reverence, to authorities earlier than the Reformers, and later than the Apostles. They were not unaided by the Remains of Alexander Knox and his Correspondence with Bishop Jebb, which had lately been published by Mr. Forster. As yet, no controversy had been stirred, beyond private circles; and widely as these writings were known, they had scarcely the same large sphere of readers as the books of the same period, from Blunt, Melville, Anderson, Le Bas, and Benson.

They had not crossed the Atlantic. The Episcopal Church in the United States was employed with the incorporation of its own missions into itself, at the Convention of 1835, and exulting in the burial of past differences, anticipated that, having rest, and walking in the fear of the Lord and the comfort of the Holy Ghost, it should be multiplied. Its clergy had increased to the number of seven hundred and sixty; it had added Dr. Otey to its prelates, and had sent forth Dr. Kemper as its first missionary Bishop; and Bishop Chase had resumed his Episcopal functions as the chief pastor of the infant Church of Illinois. No less than eighty students filled the Seminary at New York; individual liberality had much increased its resources; and Dr. Whittingham, Dr. Seabury, Dr. Anthon, and, subsequently, Dr. Hugh Smith, were instructors. There were thirty-three domestic missionaries; the mission for China was begun; and, in 1836, Mr. South-

gate visited the East. Four new Journals had been established within the Church ; and if Wharton and Bedell were numbered amongst its dead, their writings as well as their history remained.

In the mean time, the wishes of the more violent of the English Dissenters had been baffled : the refusal of Lord Stanley to abandon the Irish Church to its opponents led to the partial dissolution of the Whig cabinet, and then to its retirement. When, after a short interval, in which Sir Robert Peel presided, the Reform party were restored in 1835, under Lord Melbourne, the vehemence of the onset was past. Ecclesiastical changes were placed in the hands of a commission, in which the Episcopate was well represented. Religion had already lost the example of Lord Teignmouth, and the tongue and pen of Coleridge. Bishop Robert Gray also was departed ; and though his successor, Dr. Allen, was consecrated to the See of Bristol, it was determined that, on the first subsequent vacancy, that Bishopric, with either St. Asaph or Bangor, should cease, and the collegiate churches of Manchester and Ripon be made Episcopal Sees for the relief of the immense population of Yorkshire and Lancashire.

The *third* subdivision of this period of years began early in 1836, and closed early in 1841, when the Tracts for the Times ceased with their ninetieth number. In the spring of 1836, within little more than six weeks, three eminent Bishops, Van Mildert, Ryder, and Sparke, departed this life ; the vacant places in the Episcopate were filled by the Masters of two great schools, Dr. Butler and Dr. Longley, and by Dr. Otter, the biographer of the traveler Clarke. Bishop Butler died in 1839, and Bishop Otter in 1840, the former being succeeded by Dr. Bowstead, and the latter by Dr. Shuttleworth. In 1837, Bishops Edward Grey, Burgess, and Bathurst were succeeded by Bishops Musgrave, Denison, and Stanley ; and the last of these distinguished himself by the frankness of his avowal of the broadest Churchmanship. The death of King William, in June, made no change in the British policy. Against the measures proposed by the Church Commission, the Deans and Chapters remonstrated ; and the suppression of the see of Sodor and Man was resisted with success. The erection of new churches, the establishment of city and diocesan colleges, the improvement of the Universities, and the enlargement of colonies, much engaged the attention, and drew forth the liberality of the State and of individuals. In 1839, Dean Davys, the former Preceptor of the Queen and author of the *Village Conversations on the Liturgy and Offi-*

ces, succeeded Bishop Marsh of Peterborough; and in 1840, Bishop Jenkinson of St. Davids was succeeded by the able historian of Greece, Dr. Thirlwall. The new Sees of Bombay and Toronto had been also filled by Dr. Carr and Dr. Strachan: Bishop Corrie of Madras, after a short Episcopate, had been succeeded by Dr. George Spencer; Bishop Lipscomb of Jamaica by Dr. Aubrey Spencer; and the good Bishop Stewart of Quebec by Dr. Mountain.

It was in the beginning of the year 1836 that the Church lost Dr. Burton, the Regius Professor of Divinity at Oxford; and the government nominated in his place Dr. Hampden, whose Bampton Lectures had been charged with a rationalistic view of Christian doctrines, a view which he elsewhere disclaimed and condemned; and who had also been an advocate of the admission of Dissenters to the Universities. A large majority at Oxford arose in ineffectual resistance; and affixed a censure to his theological name, by refusing to entrust him with certain functions which had been an appendage of his office. All this could not be without warm discussion; the authors of the Tracts were leaders; and it was about the same time, if not in the development of that discussion, that the Tracts were openly assailed. The first shaft was irony; "a Pastoral Epistle from the Pope to some Members of the University of Oxford." Dr. Pusey, who also wrote against Dr. Hampden, replied to this production by an earnest Remonstrance. As early as March, 1836, too, the Christian Observer "most sincerely applied the epithet Popish to a class of publications which had lately sprung up, as, for example, some of the Oxford Tracts and Mr. Newman's Sermons." The Tracts themselves now took the form of more extended treatises; and they gradually advanced to more obnoxious positions. They maintained the weakness of many Protestant arguments against Popery, and would have confined the discussion to such points as the denial of the cup to the laity; the necessity of the intention of the priest; the necessity of Confession; the unwarranted anathemas of Rome; purgatory; the invocation of saints; the worship of images; and throughout, the practice rather than the theory. They granted that all must be received, "if taught by Scripture, as interpreted by tradition." They allowed that the English Church was incomplete and deficient. They professed that it was Reformed, not Protestant. Because "many persons were in doubt whether they were not driven to an alternative of either giving up the primitive Fathers, or embracing Popery," they reprinted Archbishop Usher on Prayers for the Dead. They

lamented the great loss sustained in the omission of earlier usages from the English Liturgy. They published a considerable volume of extracts from the Roman Breviary, and appended imitations adapted to the commemoration of modern saints. They then passed on to the subject of the Romish purgatory; and they defended a system of reserve in communicating religious knowledge. But the Tracts were now but an inconsiderable part of this literature. Mr. Perceval wrote on the Roman Schism, as illustrated from the records of the Catholic Church—Mr. Keble published an elaborate edition and intended correction of Hooker. Mr. Palmer prepared an abridgment of Church history. Mr. Sibthorp compiled a Family Liturgy. The accomplished statesman, Mr. Gladstone, devoted his thoughtful leisure to a treatise on the relations between the Christian Church and State. The sermons of Moberley, the writings of Churton, of Paget, of Gresley, and of the present Bishop Wilberforce, as well as the brilliant work of Maurice, were not wholly of the same school, but partook of its influence. The peculiar tone and doctrine of the Tracts was noticed in many passing strictures, by Archbishop Laurence of Cashel, by Griffith, Biddulph, Jackson, and others; but the general and profound respect for the piety and good works, the talents and tastes of the associated divines, compelled censure to pause, and enlisted indulgence to the utmost. A Library of translations of the Fathers was proposed and partly published, under the supervision of Pusey, Keble, and Newman, assisted, amongst others, by H. W. Wilberforce, Oakley, Frederic Faber, Isaac Williams, and Manning. From the fertile pen of Newman issued Lectures on Romanism and Popular Protestantism, and Lectures on Justification. The treatise of Palmer on the Church of Christ was prepared for the use of students in theology. A collection of poems, chiefly from Keble and Newman, which had appeared in the British Magazine, under the title of *Lyra Apostolica*, attracted much admiration, though the freshness of the Christian Year was not there. Mr. Irons published Parochial Lectures on the Holy Catholic Church. The claims of primitive tradition were boldly urged in a Sermon by Mr. Keble, and afterwards in a sermon at Chichester, by Mr. Manning, to which Dr. Wilson replied. The Remains of Mr. Froude, who had been early snatched away, now appeared, and displayed a picture of hostility to the Reformation and its fruits, which excited much alarm.

Almost in the most peaceful and prosperous days which have yet been witnessed in our communion, the aged patriarch

of its Episcopacy died, in July, 1836, ten days after the consecration of Bishop McCoskry. The phenomena in England had no immediate counterpart in America; but the communication of mental and spiritual influences, whether by contagion or infection, is often as mysterious as the agency of the atmosphere. The Rev. Calvin Colton, who had been a popular writer amongst the Congregationalists, and, on a visit to England, had thrown himself forward as the exponent and defender of revivals of religion, and on his return had animadverted on the institutions of the English Church, was shortly after induced to seek Episcopal orders here, and published, early in 1836, his reasons for the transition. About the same time, appeared a book which, under the title of Protestant Jesuitism, drew much remark in its day; being a severe exposure of points deemed vulnerable in the ecclesiastical and eleemosynary arrangements of many religious bodies. One of the ablest of the weekly journals of the Church entered with characteristic vigor into a similar warfare. The doctrines of a progressive justification, and a certain universal regeneration, were, in 1837, announced and defended; and a short, sharp conflict ensued, the prelude to many. At this time, the *New York Review* was established; and Professor Henry published his compendium of *Christian Antiquities*.

At length, in May, 1838, Dr. Faussett, Magdalen Professor of Divinity at Oxford, preached at St. Mary's, and printed a sermon, entitled the *Revival of Popery*. Newman replied; and the press now teemed with the productions of the school of which he was becoming the centre. He was the editor of *Sutton on the Sacrament*; of *Andrews' Devotions*; of the *Hymns of the Church*, from the *Breviary*; and he obtained the control of the *British Critic*, the highest of the theological journals. Mr. Williams printed his *Cathedral, and Thoughts in Past Years*; Mr. Oakley his *Sermons*. Mr. Frederic Faber edited *Laud's Devotions*, and published various tracts, amongst others, "the Reformation, and the duty of keeping to its principles." Mr. Maitland wrote against the prevailing depreciation of the Dark Ages. Mr. Sewell became Professor of Moral Philosophy at Oxford, made the *Quarterly Review* his organ, and prepared his work on *Christian Morals*. Mr. Keble versified the *Psalter*. An ecclesiastical Almanac appeared, and *Plain Sermons*, by contributors to the *Tracts*, were printed for popular circulation. While Dr. Hook in vain issued his *Call to Union*, strong assailants of the *Tracts* appeared in succession; Shuttleworth, Professor Powell, Archdeacon Browne, a layman in *Essays on the Church*, Holden,

the veteran Faber, Bickersteth, Townsend, Hampden, O'Brien, and Isaac Taylor. They were even condemned as early as 1838, in a Charge of the present Primate, who was then Bishop of Chester; they were vehemently condemned by Bishop Wilson of Calcutta. Dr. Pusey published in defense his Letter to the Bishop of Oxford; and extracts were selected from the writers of the Tracts, as showing "that to oppose Ultra Protestantism is not to favor Popery;" and Dodsworth contended that Romanism could be "successfully opposed only on Catholic Principles." The Bishop of Oxford, Dr. Bagot, was now compelled to pronounce an opinion; and in a Charge in 1838, he blended commendation with anxiety; declaring that he had more fears for the disciples than for the teachers. More decidedly the mild and learned Bishop Kay of Lincoln, and Dr. Hawkins, Provost of Oriel, disclaimed their doctrine of tradition; and Bishop Philpotts and the present Bishop Wilberforce, then Archdeacon of Surrey, condemned their system of reserve in teaching, which was also assailed by Mr. Bird and Mr. Le Mesurier. The fear for the disciples felt by Bishop Bagot, was indeed more than intimated by the writers themselves, who, having abandoned so many of the old grounds of Protestant strength, the simple appeal to the Scriptures, the independence of national churches, the utter absence of all proof of the Papal authority and infallibility, and the testimony of the prophecies of the New Testament as they had been used by the Reformers, and by Warburton, Hurd, and Newton, now strove rather to reconcile some of their adherents to communion with the English Church, even when their hearts were alienated from its spirit, and pined for another ritual. The taste for ancient ceremonies could be but ill satisfied; but they favored such practices as bowing to the altar and kneeling towards the East, and multiplying crosses, with all which could betoken reverence for holy places and holy seasons. *Geraldine, a Tale of Conscience*, published in 1837, was one of the first tokens of the interest of the Church of Rome in this controversy. The journals of that church affected to extend a half pitying, half welcoming hand to the Oxford scholars. Dr. Wiseman, the Vicar of the Pope, long known as the ablest and most accomplished divine of the Roman communion in England, gave all his sympathy, and seemed to hold his breath with interest, while Mr. Spencer, a convert of long standing, eminent only for his noble birth and his fanaticism, urged his associates to every austerity and prayer for the conversion of his native land.

In 1837, appeared the work of Bishop Hopkins on the

Church of Rome. That year was marked also by the trial and acquittal of Bishop Smith, and by the visit and ordination of Wolff the missionary. In the Pastoral letter of 1838, the Bishops deplored the want of charity and the angry spirit of the religious Journals. The Tracts for the Times had now been republished in New York; and their doctrine of Justification found an energetic opponent in Bishop McIlvaine, whose Charge in 1839, was dedicated to that holy truth, and who afterwards expanded his special examination of the Oxford Divinity into a large volume. To this volume, or to some of its parts, the editor of the Churchman gave the title of "the Romance of Gambier." Bishop McIlvaine on this addressed Bishop Onderdonk of New York, as in some measure responsible for the contents of a paper which was his avowed organ; a responsibility which was disclaimed in the reply: and a correspondence of transient interest ensued. The clergy had now become a thousand and fifty-two; but the students of the Seminary were only seventy, and the Candidates for Orders were fewer than six years before. In Greece, in Africa, on the border of China, at Constantinople, where Dr. Robertson and Mr. Southgate were now associated, and in the island of Crete, the foreign missions were supported with much unanimity and without any serious diminution of resources. The Domestic Missionaries were nearly a hundred. Bishop Stone died in 1838; Bishop Bowen in 1839; Dr. Polk was consecrated a Missionary Bishop in 1838; the diocese of New York was divided in that year, and in 1839, Dr. DeLancey became Bishop of the Western portion; in 1840 Dr. Gadsden, of South Carolina, and Dr. Whittingham of Maryland; and in February, 1841, Dr. Elliot of Georgia.

The termination of the Tracts for the Times, which had latterly appeared at long intervals, came upon the Church in both countries with the shock of an explosion. Early in 1841, the ninetieth number was laid upon the tables of the Oxford Tutors and Heads of Colleges. It was an elaborate attempt to demonstrate that the collective doctrines of the Church of Rome might be substantially held by one who had subscribed the Thirty-nine Articles of the Church of England. Four eminent tutors, of whom one was Dr. Tait, the present Dean of Carlisle, at once requested the name of the writer. The Heads of Houses condemned the doctrine of the Tract; Mr. Newman avowed the authorship; Bishop Bagot advised that the series should cease; the writers acquiesced; and the work of the Tracts for the Times was complete.

The *fourth* subdivision of this period extends from the

cessation of these Tracts, in March, 1841, to the admission of Mr. Newman, in October, 1845, into the Papal communion.

It was the opinion of the Roman Catholic organs, that already he had "unconsciously approached much nearer to Catholicism than he chose to acknowledge." Both Dr. Pusey and Mr. Ward, however, wrote pamphlets in defense of the final, fatal Tract; it received a certain support from Mr. Perceval and Dr. Hook; the dissent of Mr. Palmer was gentle and partial; that of Mr. Sewell was more decided, as his previous approbation had been stronger; and when official censure was pronounced, men like these proposed a public declaration of the benefits which had flowed from the publications of Mr. Newman and his associates; but they were restrained by counsel from the highest authority. The removal of Mr. Ward from his tutorship; the complaint of Mr. Newman that the attendance of students at his sermons was hindered by the Heads of Houses; the rejection of a curate of Mr. Keble, by the Bishop of Winchester, when he applied for Priests' Orders; and the condemnation, more or less broad, of the last Tract, and of much which preceded, by the successive charges of Bishops Maltby, Philpotts, Bowstead, Musgrave, Sumner of Winchester, Blomfield, Monk, Copleston, and Pepys, the successor of Carr at Worcester, all were indications, sufficiently clear, of the mind of the Church of England. Dr. Arnold was nominated by the government to the chair of Modern History at Oxford. The British Critic now passed from the hands of Newman, though it had his approbation; and an article, in July, 1841, distinctly denouncing the Reformation and the Reformers, was the prelude to others which evinced that it was henceforth the organ of men who, at the utmost, desired only to excuse themselves for remaining in the communion in which they had been educated. A Manual of Prayers for Unity with the Church abroad was printed at Oxford; and amongst other books appeared Bowden's commendatory Life of Gregory the Seventh, and the work of Manning, now Archdeacon of Chichester, on the Unity of the Church; while far other views were opened by Archbishop Whateley, in his Kingdom of Christ, and much later by Archdeacon Hare, in his Means of Unity.

The first of many clerical secessions to the Church of Rome, was that of Mr. Sibthorpe, a man of family, and of such a spirit in past times, that under his ministry Dr. Milnor is related to have spent, in 1830, "one of his most comfortable and heavenly Sabbaths." From the University pulpit, in July, 1841, he extolled "the much calumniated Queen Mary;"

and in October he was suddenly received into the Papal communion at Oscott. The next was Mr. Wackerbarth of Cambridge, who, like Mr. Sibthorpe, published a pamphlet, and chose to call his own, "*Tuba Concordiæ*," as his parting summons. Some who remained could not repress their feelings, when the English sovereign united with the King of Prussia, in establishing a Protestant Episcopate at Jerusalem. It had the deep denunciation of Mr. Newman; and Mr. William Palmer of Magdalen College, a gentleman in Deacon's Orders, bearing the same name with the more eminent writer, threw himself forward with the avowal of his intention to anathematize the Church of England whenever it should declare itself Protestant. For the term Ultra-Protestant, as the mark of hostility, had now yielded to that of Protestant itself.

At the end of 1841, appeared the large and elaborate work of Mr. Goode, on the *Divine Rule of Faith and Practice*, "against the dangerous errors of the authors of the *Tracts for the Times*, and the *Romanists*." It might have been expected that those members of the University of Oxford who had no part in the past movement would desire an occasion for withdrawing the name of their academic mother from such an association. The occasion, singularly enough, was given by the election of a Professor of Poetry. Mr. Keble had given to that honor a peculiar brilliancy; and on his retirement, the next poet of the same school, though far between, was Mr. Isaac Williams, the reputed author of the *Tract on Reserve in communicating Religious Knowledge*. He was nominated; and his competitor, Mr. Garbett of Brazenose College, had only the general claims of talents and scholarship, and was unknown as a poet; but on a canvass of the whole Convocation, Mr. Garbett was sustained by two-thirds, and held the Professorship, while Mr. Williams had the honors of his best volume, the *Baptistery*. Just then, the Melbourne ministry had given place to Sir Robert Peel; but so far was the Conservative government from encouraging the censured party, that on the death of Bishop Shuttleworth, in January, 1842, they immediately nominated, as his successor, Dr. Gilbert, who, as Principal of Brazenose College, had led the opposition to Mr. Williams; and soon after, they raised Dr. O'Brien, the foremost adversary of the *Tracts in Ireland*, to the See of Ossory. The Church had lost no inward vigor. In 1841, she sent Bishop Selwyn to New Zealand; and in 1842, five colonial Bishops knelt together for consecration in Westminster Abbey. Nor would Oxford swerve from her past line; for not even the Heads of Houses

could obtain, in June, 1842, a reversal of the censure which hung over Dr. Hampden. In that month, the sudden death of Arnold deprived her of one of her brightest jewels.

The principle so decidedly rejected in England found in America able advocates, though few. A feeble letter had been addressed, early in 1841, by Dr. Kenrick, titular Bishop of Arath, to the Protestant Bishops, inviting their return to the mother of Churches; and replies, various, but alike decisive, not to say derisive, had been returned by Bishops Chase, Doane, and Whittingham. The sermon of Bishop Meade, at the consecration of Bishop Elliot, was published, with a copious appendix, directed against the theology now termed Tractarian. At the Virginia Convention, this protest was echoed, and the last conventional speech of Bishop Moore was a cordial response. Bishop Brownell repudiated all change: Bishop DeLancey had no fears: Bishop Doane accepted an invitation to preach at the consecration of the parish church of Dr. Hook at Leeds, and, having seen for himself, withdrew his recommendation of the British Critic, but defended the integrity of Pusey, Keble, and Newman. But the Plain Sermons were republished, in June, 1841, with the recommendation of Bishop B. T. Onderdonk; uneasiness was felt at the rebaptism of certain students of the Seminary, by trine immersion in the river Hudson; a writer in the columns of the Churchman, with the signature of Catholicus, advanced within the very camp of Rome; the editor upheld the position of the ninetieth tract; and his Bishop, in the Convention of Sept., 1841, gave to the collection of Tracts, what, with the exception, we believe, of some words from Bishop Strachan of Toronto, was the only public recommendation of their general contents that ever proceeded from a Protestant prelate. Their defense was undertaken, too, by a layman, Mr. Vanburgh Livingston, against Bishop McIlvaine; but Mr. Livingston was soon after reconciled to the Church of Rome. At the General Convention, in October, 1841, no discussion was heard; but the Pastoral Letter of Bishop Griswold was a lucid exposition of the great Protestant doctrine of Justification. That venerable man, in his own sphere, did not hesitate to speak of "the Puseyites, or low Papists," and very emphatically rebuked some innovations which had been introduced into the chancels of two or three churches; he received the Nestorian Bishop, Mar Yohanna, with fraternal courtesy and communion; and his last writings were his Essays on the Reformation.

Bishop Lee of Delaware was consecrated at the Conven-

tion of 1841; and in 1842, Dr. Johns and Dr. Eastburn became Assistant Bishops in Virginia and Massachusetts. The clergy were now a thousand and fifty; but the number of candidates had diminished. Three clergymen, Messrs. Connelly, Bayley, and Haskins, had seceded to the Romish obedience. A treatise against Lay Baptism, by Professor Ogilby; the Comprehensive Church of Mr. Vail; the Primitive Church of Mr. Chapin; the treatise of Mr. Watson, entitled, "Who are Christ's Ministers?" the Examination of the Ninetieth Tract, by Dr. Beasley; and the republications of Churton's Early English Church, of Palmer on the Church, and of Newman's Sermons, were features of this period; the True Catholic and the Protestant Churchman were begun. In England, the year 1842 gave birth to a host of controversial publications. Mr. Faber, the elder, followed Pascal in a series of Provincial Letters; a mild, and rather apologetic Charge of Bishop Bagot, drew from Mr. Goode a pointed remonstrance; and the Letter of Dr. Pusey to the Archbishop of Canterbury elicited several replies.

The year 1843 was eventful. Both Mr. Perceval and Mr. Palmer were constrained to publish accounts of the origin of the Tracts, and to disavow their later consequences. A sermon on the Eucharist, preached in April by Dr. Pusey, before the University, taught, both copiously and darkly, a doctrine so little to be distinguished from that which the Reformers rejected, that he was suspended from preaching for two years by the Vice-Chancellor; and a remonstrance from many friends was unavailing. His assistant lecturer in Hebrew, Mr. Seager, together with Messrs. Lockhart and King of Exeter College, and Mr. Parsons, now seceded to Rome; and Mr. Newman resigned the Vicarage of St. Mary, and retired to the neighboring hamlet of Littlemore, to a kind of monastic seclusion. At this time appeared the translation of Moehler's Symbolism. Some rubrical questions, where the letter and the usage seemed at variance, were agitated by clergymen in various quarters, who sought to revive the literal observance. In the dioceses of London and Exeter, the Bishops felt themselves obliged to decide for the letter, and Bishop Philpotts even recommended the practice of preaching in the surplice; but the popular voice was strong, and prevailed. Bishop Bowstead died in October, 1843, and was succeeded by Dr. Lonsdale, principal of King's College, London. Thousands of clergymen signed a declaration of firm adherence to the principles of the Reformation. On the other side, the British Critic was relinquished by

its editor and his associates, and men looked anxiously forward.

The beginning of that year was marked in the United States by the challenge of Bishop Hopkins to Bishop Kenrick, offering a public debate. Then followed the sudden removal of Bishop Griswold, and the succession of Dr. Henshaw to the Episcopate in Rhode Island. At the usual ordination, in July, of candidates from the Seminary at New York, when the call was made on such as might know any impediment, to come forth in the name of God and show it, two Rectors of that city, Dr. Hugh Smith and Dr. Anthon, stood forth and objected to the ordination of Mr. Arthur Carey. It appeared that Mr. Carey, a very young man, had declared himself essentially a believer in the decisions of the Council of Trent, and had declined justifying the English Reformation; that the objections had been previously made, and had been waived by a committee of respectable clergymen, and that the Bishop had determined to proceed. An immense agitation followed throughout the land; and though Mr. Carey, after officiating for a few months as assistant to Dr. Seabury, at his Church of the Annunciation, was compelled by consumption to seek a warmer climate, and died at sea, his name was coupled with the history of a crisis which could not be forgotten. The principle on which his ordination was defended had its chief upholder in Dr. Seabury, then the editor of the *Churchman*, who disavowed "the Lutheran heresy of justification by faith;" but, amongst editors, he stood almost alone. At the Diocesan Convention, an attempt to reopen the subject was sustained by the laity, but rejected by the clergy. The ordination was openly arraigned by Bishops Chase, Meade, Hopkins, and McIlvaine, and by the Convention of Ohio. In this year the Episcopal Protestant appeared at Charleston; the Lenten Fast, and the Double Witness of the Church, were published by Dr. Kip; Bishop Whittingham delivered a strong Charge on "the Body of Christ;" and an ungenerous book of Mr. Barnes, on "the position of the Evangelical Body in the Episcopal Church," was answered by Dr. Tyng and Mr. Ridgely.

Uneasiness and dissention marked the year 1845 in England, betokening a condition which could not last. From his solitude Mr. Newman sent forth sermons bearing on subjects of the day, and almost deifying the Virgin; legendary lives of the English Saints; and a solemn retraction of his former invectives against the Papacy. A strong lay address, headed by Lord Ashley, went up to the authorities at Oxford, in-

voking their resistance to Romish errors. For his "Ideal of a Christian Church," Mr. Ward was suspended by Bishop Blomfield. Mr. Sewell gave his public testimony against Popery. Mr. Sibthorpe returned with wavering steps to the altars of his country. Mr. Maskell published the Liturgy of the Ancient English Church. Mr. Marriott in vain attempted to urge an accusation of heresy against Mr. Garbett for questioning the schismatical character of all unauthorized teaching. Mr. McMullen, censured by Dr. Hampden as Professor, was unsuccessful in a claim for legal redress. An attempt to defeat the election of a Vice-Chancellor, who had concurred in the sentence on Dr. Pusey, was triumphantly repelled. Dr. Hook thought it time to disclaim association with Mr. Ward and his associates. In Scotland, Sir William Dunbar was engaged in a contest with Bishop Skinner, involving the rights of Scottish clergymen of the English establishment. In Devonshire, Mr. Shore was engaged in a contest with Bishop Philpotts, involving the power of a clergyman to become a dissenter, and still officiate by virtue of his Orders, without ecclesiastical discipline. At law, Sir William Dunbar was successful, but Mr. Shore failed.

In the United States, while the commencement of 1844 witnessed the controversy between Dr. Wainwright and Dr. Potts, on the possibility of a Church without a Bishop, and while a young gentleman at the Seminary, and another of the lately graduated class, were reported as having entered the Romish communion, Bishop B. T. Onderdonk challenged his brethren, by whom his conduct in the ordination of Mr. Carey had been arraigned, to present him for unfaithfulness. Four letters of Bishop Hopkins on the Novelties that disturb our Peace, were directed against the denial of the validity of lay baptism; against the refusal of the title of Churches to all non-episcopal communions; against what was called the Sacramental Theology; and against the idea that the doctrines of the Protestant Episcopal Church and those of the Council of Trent can be reconciled. A design of Bishop Hopkins to deliver lectures on Romanism at Philadelphia was checked by the opposition of Bishop H. U. Onderdonk. Rumors of novel and superstitious practices at the Seminary, led to an investigation, and a large meeting of the Trustees at length, by a majority of one, voted that its condition had never been more healthful. A visitation of the Bishops, after the General Convention, had no considerable result, and a few weeks later, several of its students withdrew, or were dismissed, charged with a combination for the introduction of questionable

views or practices leaning towards Popery. But darker events had come. The collective clergy of the diocese of Pennsylvania complained of the habitual intemperance of their Bishop, with other grossness of conduct; and he resigned his Charge, and submitted to an indefinite suspension from his office, at the General Convention. Almost immediately, charges of immorality and impurity were presented against Bishop B. T. Onderdonk, and the inquiry issued in his conviction and indefinite suspension. The Convention, which was held between these two humiliating scenes, felt all the gloom of the one, while the other cast its shadow before. There were now twelve hundred and forty clergymen, and the Candidates for Orders had increased in three years by one fourth, and the Confirmations, by one third. Bishops Chase of New Hampshire, Cobbs of Alabama, and Hawks of Missouri, received consecration during the Convention, and a few days after its close, the Missionary Bishops, Freeman for the Southwest, Boone for China, and Southgate for Turkey. A complicated controversy between Bishop Southgate and the Congregationalist missionaries was still open. His visit to the Syrian Churches, Dr. Carmichael's work on the Early Fathers, the sermons of Bishop Ives on the Apostles' Doctrine and Fellowship, Dr. Stone's *Mysteries Opened*; and the republication of the allegorical stories of Adams and others, and that of the writings of Massingberd, Sewell, and others, which appeared in an uniform style, from a press in New Jersey, were amongst the additions of this year to our libraries.

An unsuccessful effort was made at the General Convention of 1844, to obtain a condemnation of the doctrine of the Oxford Tracts; but the House of Delegates disclaimed jurisdiction over the question. All tendencies towards the alleged doctrines were disavowed on every side; and Dr. Forbes, who represented the diocese of New York, solemnly affirmed that he knew not a single clergyman who could justly be accused of Romanizing error. The Pastoral Letter was thoroughly Protestant; but so confident was the conviction in New York of the absence of all danger, that Dr. Horatio Potter, in a published Sermon on Religious Tendencies, regarded its warnings as quite needless. In the spring of 1845 died Dr. Milnor; and soon after Dr. Alonzo Potter was called to preside over the diocese of Pennsylvania. The Episcopal Observer was established at Boston; and Dr. Coit's *Puritanism*, Dr. Jarvis' *Chronological Introduction*, Dr. Butler on the Common Prayer, and Dr. Williams' *Hymns of Holy Church*, appeared about the same period.

In the meanwhile, a large petition from Exeter, asked of Parliament, in the beginning of 1845, a revision of the rubrics which the Bishop had endeavored to enforce. Bishop Philpotts, satisfied that he had proceeded too far, had withdrawn his order for preaching in the surplice, while Archbishop Howley interposed counsels of characteristic moderation. The Convocation of Oxford condemned the book of Mr. Ward, and deprived him of his degrees; and Bishop Blomfield suspended Mr. Oakeley. Both had recourse to the law; but neither found relief. The Camden Society at Cambridge, had interwoven a mediæval taste, not to say a mediæval superstition, with its archæological and antiquarian pursuits; and was now abandoned by its Episcopal patrons. A condemnation of the ninetyeth Tract, by Convocation, was proposed at Oxford; but the interposition of some academic authority prevented a decision. The usual grant to the Seminary at Maynooth was resisted on all sides, but was still carried. Dr. Turton, Regius Professor of Divinity at Cambridge, an antagonist of Dr. Wiseman, succeeded to the see of Ely. While Mr. Ryder, son of the late Bishop, published a pamphlet in defense of the position of Messrs. Ward and Oakeley, the Rev. Messrs. Bernard Smith, Campbell Smith, Montgomery, Talbot, Copes, and Meyrick, an associate of Mr. Newman, took the final step of secession, with several laymen of Oxford; and at length, in September, 1845, Mr. Ward also seceded; and immediately after, Mr. Newman, having, as his friends now declared, been for four years a Romanist at heart, received baptism and confirmation in the Roman communion, attended in his departure by Messrs. Oakeley, Staunton, Bowles, Dalgairus, St. John, and several of his own parishioners.

The *fifth* subdivision extends from the secession of Mr. Newman, in the autumn of 1845, to the establishment of the Roman hierarchy, in the autumn of 1850, with "that illustrious Prince of the Church," Cardinal Wiseman, at its pinnacle. Encouraged by the accomplishment of their past predictions, Dr. Wiseman and his friends besought the Bishops of France to pray for the conversion of England. At this point, Bishop Bagot, under whose gentle authority the whole career of Mr. Newman had been fulfilled, accepted translation to the See of Bath and Wells; and in his stead came to Oxford, Dr. Samuel Wilberforce, who had been engaged in the education of the Queen; the devout and eloquent son of a devout and eloquent father. In June, 1846, the Peel ministry yielded to Lord John Russel. The preservation of the See of St. Asaph was effected; and on the death of Bishop Carey, he

was succeeded by Dr. Short, the historian of the Church of England. Notwithstanding the protest of Bishop Philpotts, Mr. Gobat was consecrated, on the nomination of the King of Prussia, as successor of Bishop Alexander at Jerusalem.

An essay on the Development of Christian Doctrine was the defense offered by Mr. Newman. Neither the Letters published by Dr. Pusey, on the occasion, nor the *Lyra Innocentium*, which feebly sounded from the hands of Mr. Keble, betokened any cordial conviction of guilt in such a transition. The chief claim of the English Church seemed to be that they were born in her; that she was still their mother; a poetic preference which went as far as this:

"God chooses for thee: seal his choice,
Nor from thy mother's shadow stray;
For, sure thine holy mother's shade
Rests yet upon thine ancient home:
No voice from heaven hath clearly said,
'Let us depart;' then fear to roam."

But Mr. Newman was speedily followed by Messrs. Christie and Chanter, of Oriel College, Mr. Brown, Mr. Frederick Faber, several of whose Tracts had been republished by the Episcopal Tract Society at New York, Mr. Thompson, Mr. Jephson, curate of Dr. Hook, Mr. Wells, Mr. Morris, Mr. Lewis, Mr. Formby, the traveler, whose book had appeared a year or two before at Flemington, Mr. Penny, Mr. Coffin, Mr. Burder, Mr. Northcote, Mr. Milner, Mr. Gordon, Mr. McMullen, Mr. Walker, Mr. Laing, Mr. Horne, Mr. Crusby, Mr. New, and Mr. Ryder, who, besides his own parentage, was the son-in-law of the biographer of Martyn, and the brother-in-law of Bishop Wilberforce. All these were clergymen and scholars; and several private gentlemen of Oxford, London, and Leeds, joined in the train. It was stated that in Ireland, many Papists became Protestants; but even had the numbers been equal, the weight would have been by no means balanced. Some expressions of the new ministry, and some courtesy of the late ministry towards the Romish Bishops, in Ireland, encouraged their adherents to devise plans for future development in England; while the government vainly hoped, under the new era of Pius the Ninth, an acquiescence of Rome in a large scheme of Irish Colleges, in which Papists and Protestants, without prejudice to their principles, might be educated together. Four colonial prelates were consecrated in June, 1847; and when, in December, the aged Archbishop Harcourt died, Bishop Musgrave was advanced to the Northern Primacy. The new See of Manchester had just

been committed to Dr. Lee, a former assistant of Arnold. But the nomination of Dr. Hampden, as the successor of Bishop Musgrave, at Hereford, was the signal for a loud and vehement resistance. The Dean, Dr. Merewether, refused his concurrence: even half of the Bishops signed a letter of remonstrance, on account of the general apprehension; at the confirmation of Dr. Hampden, three clergymen openly objected; there were legal proceedings; but the consecration was not prevented. Before it occurred, however, Archbishop Howley died; and Bishop Sumner, of Chester, succeeding to the vacant seat, was himself succeeded by Dr. Graham.

Towards the end of 1845, a pastoral letter of Bishop Eastburn openly censured the arrangements in the Church of the Advent, at Boston, as an assimilation to Romish practice. The Rector, Dr. William Crowell, published a reply; and the parish, retaining its arrangements, remained without Episcopal visitation. A controversy in Maryland, between the Rector at Hagerstown, and some of his parishioners, who formed a new congregation; another between the Bishop and Mr. Trapnell, as to the right of administering the Lord's Supper at visitations; another in Ohio, between the parishioners at Ashtabula and their Bishop; and in Rhode Island, the refusal of Mr. Cooke to unite in the ordination of Mr. Mulchahey, with the consequent pamphlets; all were local outbursts of a common agitation. The great diocese of New York remained virtually without a head. An attempt to assert a right of all the Churches in the city to a portion in the revenues of Trinity Church, was fruitless. Several city Rectors, in different dioceses, strove to establish the daily service in their congregations; and, here and there, crosses were made conspicuous; the minister kneeled with his face to the communion table, and his back to the people; and strange and antique names were affixed to things new and old in the chancel. On the appearance of Dr. Wainwright's Family Prayers, in 1846, the editor of the Churchman commended the volume as inserting prayers for the dead; an applause and an intimation which were shaken off by the author. Mr. Hewitt, a young clergyman, who had been re-baptized but a year or two before, now passed into the Roman Church; and, as he was the son of an eminent Congregationalist divine, and very similar instances had recently been seen in two candidates for Orders, his secession excited pain and comment. Next, Bishop Hopkins was compelled to censure Mr. Hoit, who, step by step, had been advancing towards the same consummation, which soon followed the censure. The Rev.

Messrs. Major and Wadhams, also seceded. A protracted discussion followed the stand taken by Bishop Southgate, on the side of the Armenian patriarch, against the dissenters from his communion. The publications of the Episcopal Sunday School Union were severely criticised, especially in two Letters by Bishop Meade; while Bishop McLivaine refused to consecrate any Church with an altar, and Bishop Lee asserted the right and duty of private judgment. Bennett on the Eucharist, on the Errors of Romanism, and on the Common Prayer, was introduced to American readers. The tales of the authoress of Amy Herbert, were in many hands. Hawkstone ran rapidly through several editions, in both countries. Our own press produced Mr. Adams' Fewell; and the work of Dr. Stone on the Church Universal. But Mr. Ira Warren, a former editor of the Episcopal Observer, appeared, in a book called the Cause and Cure of Puseyism, to renounce the defense of Episcopacy in despair. A little volume of Prayers, which was issued at St. Louis, from "a Priest in the Catholic Church," was an evident copy of Romish devotion and practice.

The General Convention of 1847, was much engaged with the suggestion of remedies for the peculiar position of the Diocese of New York, of which Dr. Forbes was, in its debates, the leading representative. It appeared that the number of the clergy was fourteen hundred and thirty-eight, but the candidates for Orders were fewer than at any time for twelve years, and had been diminished by one-fourth, since the preceding Convention. On behalf of the Trustees of the Seminary, Dr. Forbes reported the number of students as fifty-nine. The mission of Bishop Southgate was sustained against all opposition; but the domestic missionaries had been very ill paid, and the treasury was much embarrassed. During the session, the Society for the Promotion of Evangelical Knowledge had its origin; and a brotherhood was formed, of a very different character and design. It took the title of the Holy Cross, and was under the presidency of Bishop Ives. "Personal holiness, the sacramental system and Catholic Unity," were its objects. One class of the members were to remain always unmarried; and its operations were secret. Its principal seat was at a place called Valle Crucis, a kind of semi-monastic institution in North Carolina. Similar purposes, though without justice, had been attributed to the missionary school at Nashotah. Immediately after the Convention, followed the consecration of Bishop Burgess of Maine. In November, 1847, it was announced that the Rev. Professor

Allen of the University of Pennsylvania, had passed over to the Roman Catholic Church ; and soon after, that two students of the Seminary had followed the same path. The Ecclesiological Society of New York was organized in March, 1848, with Dr. Forbes as its President, and Mr. Preston as its Recording Secretary ; and it issued a periodical publication. The Society for Promoting Evangelical Knowledge was publicly censured by Bishops Otey and DeLancey. A pastoral letter of Mr. Southard of Calvary Church, New York, urging a ritual and disciplinary system of extreme exactness, was visited with much reproach and satire.

The shock of successive revolutions, in 1848, convulsed all Europe. Ireland was a volcano, whose force the recent famine had exhausted. The Romish prelates of that unhappy land were besought, by the highest of the Roman Catholics in England, to suppress the system of rebellion and assassination. In this year, the scheme of an English hierarchy, with an Archbishop of Westminster, was suggested, but lost from public view amidst that torrent of tumult, of which, at length, one billow drove the Pope himself from his temporal dominions. Against the ministerial part in the system of national education, a strong agitation was stirred by Mr. Denison, brother of the Bishop of Salisbury, and Examining Chaplain of Bishop Bagot. Mr. Allies, Examining Chaplain to Bishop Blomfield, with Mr. Marriott, of Oriel College, and two other clergymen, having visited the continent, and very much conformed to Popish usages where they found them, alarmed the public by the narrative ; while Mr. Algar and Mr. Sconce of Oxford, and Mr. Mackinnon of Cambridge, actually became Romanists. But Mr. Baptist W. Noel withdrew also, to the Baptist ; and Mr. Shore, thrown into prison for costs, excited a popular sentiment against Bishop Philpotts, which was aggravated when he patronized the Sisters of Mercy at Plymouth, and when he refused institution to Mr. Gorham for his doctrine on baptism. In his Charge of 1848, he strongly resisted a supposed design of limiting the tests of heresy to the Articles, and called on those of the clergy who held the doctrine of the non-conformists, to imitate the honesty of their predecessors and depart. On the same occasion, his Examining Chaplain, Mr. Maskell, preached a doctrine, little to be distinguished from that of the seven sacraments. The baptismal question grew rapidly in interest. Archbishop Musgrave declared the freedom of the clergy to believe with Mr. Gorham. A large volume was published by Mr. Goode on the same side, which was answered by Archdeacon Robert Wilberforce,

who had recently become noted by his book on the Incarnation. Mr. Goode found, too, an American antagonist in Bishop Whittingham.

In a Pastoral Letter, Bishop Ives, with great solemnity, urged on his clergy some neglected functions of their office; and his words pointed to Confession and Absolution. A pamphlet containing citations from English divines, apparently sanctioning these practices, appeared early in 1849, under his editorship. The citations were charged with dishonesty in a pamphlet attributed to Dr. Seabury. Then, the Bishop disclaimed responsibility for the citations, which had been prepared by Mr. McLeod, a clergyman of his diocese, under his counsel, but not under his eye; but he still recommended the practices with the same solemnity. The Convention of North Carolina was alarmed; their Bishop withdrew all that was new or peculiar in his suggestions; the order of the Holy Cross was dissolved; but when he had retired to Valle Crucis, he withdrew this withdrawal, condemned his weakness, and asserted that he retracted nothing of his former teaching. He was answered by Mr. Hanson, Dr. Jarvis, and Dr. Mason, and in pamphlets which were supposed to be from Dr. Hawks, Mr. Badger, and Mr. Yerger. Still later, however, in answer to the queries of a friend, he disavowed almost all meaning in his former writings beyond the common direction that those who feel the need, should apply to their ministers for godly counsel. Dr. Upfold, in the meanwhile, was elected to the Episcopate in Indiana; and Dr. Green in Mississippi; and Bishop Southgate resigned his missionary charge, and returned to America. The "Calendar" newspaper, in March, 1849, directly charged the influence of Popish agencies in the vicinity of the Seminary. Mr. Howland, the Rector of a Church in its vicinity, replied, justifying the position of clergymen who might defend some of the Romish doctrines and wish to reform the Reformation. Mr. Parks published his *First Principles of the Doctrine of Christ*, in 1849; and Mr. Craik his *Essay on the Divine Life*, and Dr. Butler his *Old Truths and New Errors*, not long after; but a book of a very different character, a novel at once immoral and Popish, called the *Lady Alice*, was ascribed to Mr. Huntington, the assistant of Mr. Howland. This could not last; and while, towards the end of 1849, Mr. Shimeall returned to the Presbyterian communion, Dr. Forbes, Mr. Preston, Mr. McLeod, and Mr. Huntington, all avowed their allegiance to the Church of Rome. The Rev. Mr. Jones, who had been a Professor at Nashotah, and the Rev. Mr. Roberts, carried with them, in the same transition, the suspicion of previous disguise. Bish-

op Brownell, addressing his Convention, lamented and condemned the devices of Romanists and Romanizers; and his view was sustained by almost the whole of the Convention. Bishop Smith declared that the Church had been thrown back half a century. The controversy in Maryland, involving the right of the Bishop to order the services at his visitations, having been renewed by Dr. Johns, was carried up to the General Convention of 1850, where the right to administer the Lord's Supper was canonically settled, and the rest was relinquished. The number of the clergy was now fifteen hundred and sixty-seven. The students at the Seminary were but forty-six. By the aid of legacies, the domestic missions at length received in time, their allotted remuneration. Mr. Payne was nominated as Missionary Bishop at Cape Palmas; and, all theoretical objections being abrogated by necessity, power was given to the diocese of New York to elect a provisional head.

In England, while the Rev. Messrs. Steward and Bittleston conformed, in 1849, to Rome, Mr. Connelly sought restoration. Bishops Stanley and Copleston died, and were succeeded by Dr. Hinds and Dr. Ollivant. The case of Mr. Gorham went to the Privy Council, and was decided, in effect, by their judicial committee, at the head of which were Lord Langdale and Lord Campbell, and under the advice of the two primates. Their decision established the right of Mr. Gorham to institution. Bishop Philpotts refused to execute the act, or to hold communion with any by whom it should be executed, and carried his resistance through all the three highest courts of law; and at last declared that he should not hold himself bound by the decision in a similar instance, and called on the parishioners of Mr. Gorham to watch his instructions, and, if it were needful, report his unfaithfulness. Bishop Bagot published a formal statement of his adherence to a doctrine which he deemed to be in peril; and Mr. Denison made a public protest. Bishop Blomfield, who, though associated with the Committee, had not concurred in the decision, introduced, but without success, a bill for changing the final court of appeal in ecclesiastical questions. The Superior of the Sisters of Mercy refused the accustomed contribution of Lord Campbell, as coming from a patron of heresy. Two or three Church Unions professed that an article of the Creed had been sacrificed. The revival of the action of Convocations was loudly demanded, and quietly repelled. Resolutions were adopted by three Archdeacons, Manning, Wilberforce, and Thorp, two Regius Professors of Hebrew, Mill and Pusey, with Messrs. Keble, Dodsworth, Bennett, and H. W. Wil-

berforce, and three laymen, that if the Church should not in some manner authoritatively disavow the permission to hold the doctrine of Mr. Gorham, its power to assure to its members the grace of the sacraments would be at an end. Mr. Maskell concurred in this view, with the deepest solicitude, the more as he now apprehended the decision to be legally authorized. A large meeting of clergymen was held at London, which divided itself into two branches, and over one of these Lord Feilding presided. It is said that a paper, denying the royal supremacy, as commonly understood, was signed by some fifteen hundred clergymen, headed by Archdeacon Wilberforce. Mr. Palmer and his friends, however, demanded of the Church Unions a protest against Romish doctrines, as well as against that of Mr. Gorham; and, when the demand was denied, proposed new Unions. Dr. Pusey, though reproached by some of his friends, with leniency towards the doctrine of Mr. Gorham, while he sanctioned, by precept and example, the practice of Confession, the adoration of the sacrament, rosaries, crucifixes, and monasticism, yet publicly intimated his own purpose to die in the communion of the Church of England. But within a few weeks after the meeting at London, Lord Feilding, Mr. Maskell, Mr. H. W. Wilberforce, Mr. Allies, and Messrs. Bathurst, Wynn, and Patterson, of Oxford, were all received into the Papal Church; Archdeacon Manning had resigned his preferments; Archdeacon Wilberforce had declined presiding at a meeting of the clergy of his archdeaconry, held for a protest against Papal intrusion; and Mr. Bennett, and, it is said, Mr. Dodsworth, had been compelled to tender a resignation to their diocesan. Eight years had carried to Rome ninety scholars of Oxford, and fifty-one of Cambridge.

The time had arrived for which the Roman sentinels had been watching. Pope Pius, restored by the battalions of France, was in the hands of his cardinals. The mandate had been issued to the Irish prelacy; and the colleges of the Government had been condemned by their solemn council. On the thirtieth of September, 1850, Dr. Wiseman was declared a Cardinal and Archbishop of Westminster. In a few days, the bull was made public on the British shores.

The sequel must be for the historian of the latter half of our century. But as we turn to survey the scene through which we have passed, the solemn words of our Saviour to those who might live to witness the siege of Jerusalem, seem echoing in our ears, "when ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, WHOSO READETH, LET HIM UNDERSTAND."

EARTHLY TIES, AND THE SOCIAL ECONOMY OF
ANOTHER LIFE.

ART. III.—*The Happiness of the Blessed, &c.* By RICHARD MANT, D. D., Lord Bishop of Down and Connor. New York: Stanford & Swords.

The State of the Departed. By JOHN HENRY HOBART, D. D., Bishop of the Diocese of New York. New York: Stanford & Swords.

THE unseen state ever has been, and ever must be, an object of intense interest and curiosity to living men. The Hebrews called it Sheol, from a verb that signifies to ask, to denote, it might seem, the *inquisitiveness* which it inspires, the earnest and ineffectual *questioning* which men always and everywhere maintain concerning it. The Greeks termed it Hades, the Unseen, the Invisible, to describe the deep and impenetrable *secrecy* that enshrouds it. Our English Hell, the Hidden, is of cognate sense. It is the region of concealment and of mystery. In vain we question, and in vain we peer. The whispering voices of creation utter no answer; and the oracles of revelation are few, indistinct and unsatisfactory. The dead know, but the dead heed not our call. "The depth saith, It is not in me; and the sea saith, It is not with me."

Among the various questions which men are wont to agitate in reference to that solemn change which is before them, perhaps none is more generally and more deeply interesting than that of the bearing of earthly ties on the condition of men in a future state—the social economy of the life to come, and its relations to that which subsists in the present state of being. All attempts to suppress this curiosity, as futile and ineffectual, are fruitless. The inquiry will recur; and as life wears away, and our affinities to the unknown strengthen and multiply, with ever deepening earnestness,—Shall I know again after death, those whom I have loved on earth? Shall I carry the relations of the present life with me into eternity? The inquiry is double, and includes two points, which are entirely distinct, though often confounded. And this confusion operates to the disadvantage of the investigation, since, by reason of it, what is thought to be proof of the one is hastily

assumed to be equal proof of the other, and, on the contrary, the supposed refutation of either is taken to sweep away both. More careful and discriminating consideration may show their distinctness, and satisfy us that the stern negative, which shuts up our inquiries in one direction, by no means deprives us of the consolation of hopeful and joyous anticipation in another. We desire to prosecute the examination with the solemnity which befits its awfulness, and the sobriety which suits the limited reach of our faculties and the scantiness of our means of information.

The hope of meeting and knowing again in the eternal state those whom we love and value here, is among the sweetest elements in the expectation of immortality. And it is so nearly universal, that it may reasonably be accounted a part of that natural sense of the deathlessness of the human spirit, which is but the voice of God speaking in it, and testifying of it to itself. We cannot easily bring ourselves to believe that death completely and finally sunders the ties that bind us to kindred and friends. The desire to make our bed in the dust with the ashes of those we loved in life, is an echo of this feeling, and a dim prophecy of its better realization in a higher sphere. The soul's judgment seems to us to be clearly and unequivocally in favor of a re-union of spirits in the future world; and this judgment is so deeply infixed, that it is seldom dislodged, while any tincture of faith or religious feeling lingers in the breasts of men. Its joyful suggestions, separation, decay, and death cannot stifle; but ever at its voice, in the sad hour of bereavement or dissolution, in the bosoms of mortal men,

"Hope springs, exulting on triumphant wing,
That thus they all shall meet in future days,
There ever bask in uncreated rays,
No more to sigh, nor shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere."

This is the dictate of nature, as we believe; and nature's voice, when pure and unsophisticated—and surely the common sentiment of all men, of all ages, is such—is the voice of God. For ourselves, we as little believe that when we die, we have done with the objects of our love, as that at death we cease to exist, and to be conscious of existence.

But then, does this expectation rest on any ground that is capable of being stated and defended? Is it mere sentiment, an impression arising, we know not whence, clinging to us, we

know not why? or has it a basis which is capable of definition and vindication? Will it stand still to be approached and examined? or is it an apparition, that perseveres in haunting us, while it tantalizes us only with distant views and shadowy demonstrations? Can it be shown to be worthy of a place in the creed of a sober believer? or is it but the offspring of revery and enthusiasm, the mere life-like but unreal reflection of human desire; a work of the imagination, picturing, and then reporting in the forms and colors of reality, phantoms, falsely boasting to be true images of actual things, originally bred in the soul without figure or semblance of substance, in the condition of wishes? Is it any thing better than the soul's beguiling its grief and fear with self-created prophecies of fruition and success, feeding its hunger and stanching its pain with dreams? We, at least, think there is a deeper and firmer foundation than this for an expectation so delightful and consolatory, and that it is wrought out of a more substantial and durable material than dreams and wishes. If it is presented to view on the tablet of fancy, it is there not as an illusion, the picture of a thing that is itself nowhere but in the desire of the beholder, but as the transcript of a reality, too distant to be seen directly, but daguerreotyped, as it were, on the substance of the mind, by the faithful, truth-telling beams which flow from it into the soul through the medium of faith, and revealed to us in its likeness. That the departed do enjoy personal knowledge of one another in the unseen world, and there recognize such of their associates as they have known during their abode on earth, is, as we think, more than probable, on grounds of philosophy and of Scripture.

One element of this probability is found in the personal identity of the human being through all the changes and vicissitudes of his history. The being of man flows on in unbroken continuity, from its beginning in some point of time, out into and along the interminable expanse of eternity. Throughout, his being keeps its separate and distinctive line, always one with itself, always different from all others. We are to be the very same in soul and in body, in the future that we are in the present life. The self-same men we are now we shall be when we sojourn in Hades, and when we rise or sink in that frame of things which we are finally to inhabit. Here seems to be a very sufficient basis for the hope of future recognition. There seems to be no reason why the same thing should not be known as the same thing, when seen by the same persons who now know and recognize them. If I,

with an unbroken identity of spirit and flesh, meet one whom I have known, after long separation, in a distant part of the earth, there is nothing in remoteness of place, or lapse of time, to prevent our mutual recognition. And I see not what there is to hinder it, if we meet beyond the confines of this world, with equal continuity of being and personality. If, indeed, a substance be so altered as to lose its characteristic and distinctive qualities, the basis of recognition is removed. But this is not true of man in either of those states which succeed his existence upon earth. Death does but unclothe the spirit, and leaves it as much itself, and as fully possessed of all that constitutes its personal peculiarity and distinctness, as the putting off of his garments for a night's repose does a living man. And its resumption of materiality is by a resurrection; and this is not the communication of life to a totally new organism, but the restoration of it to an old one. Bodily sameness, by some process not now understood, defies death, else resurrection is but a figure. We are mysteriously one in body, through all the losses and replacements of the present existence; we shall continue that one when these vile bodies are made spiritual and glorious. There is an original impress stamped on every human being which is never lost, but is kept amidst many and great mutations. The very type of countenance that dwelt upon the face of smiling infancy, lingers amid the lineaments of withered age. This is the key of recognition; by it the human being is eternally recognizable; and with this clue it is certainly probable that departed men may be discovered and identified in the realms of spirits, and in the bowers of bliss.

But if the dead have qualities by which they may be recognized, so have they faculties with which to recognize. They retain powers of perception doubtless. We know not what they are, nor what analogy they bear to the present physical senses. But they doubtless are as well adapted to that state of being to which they pertain, and bring as true reports of external things, as those which we now possess. Spirit has perceptive faculties of its own. We are sometimes, even in this life, dimly and confusedly conscious of them. They are, indeed, at present clogged and obstructed by flesh, through which it is the will of the Creator that they should now almost exclusively converse with the outward world. They are overcoated and hidden beneath the material body. But strip that film away, and who will question, that these perceptive faculties, set free, will be fresh, active, and vigorous? Who can reasonably doubt that spirit has vision to see the

substance of spirit, and hearing to apprehend its voice, powers of discernment and communication? And when it shall again array itself in matter, and that which was "sown in weakness, shall be raised in power," that spiritual "body that shall be," will not be blind, deaf, and mute, a mere case to imprison and isolate the soul, but, endowed with sharpened vision and quickened perceptions, it will no longer "see through a glass darkly," but perceive substances before it with a thoroughness and accuracy which it could never equal on earth. And if, thus equipped, it be launched into the company of those whom it has once known and loved, doubtless it will recognize them at once, and gladly welcome them as sharers of its everlasting abode.

Farther, the dead remember the former objects of their knowledge and affection. We have every reason to believe that memory is an unextinguishable faculty; and that, so far from being interrupted by the event of death, it is purged and quickened. The casket of the mind keeps faithfully all that is ever committed to it, and will restore it in the end, unimpaired. Forgetting is but suspended knowledge, not the utter and final loss of any thing once committed to the memory's charge. We know how, sometimes, words or circumstances start suddenly into life out of the oblivion of years, with all the distinctness and power that once belonged to them. A state of disease will occasionally resuscitate events long past, and set them before the mind with a startling exactness and reality. There is nothing that so imprints objects on the memory as affection, that embalms them in the soul with such undying freshness. A faithful heart makes to itself pictures of those whom it loves, such as no limner can rival; and there they live, after death has done his work upon their originals, and the grave has covered them securely out of sight. Such images, as we live on, are gathering in the chambers of our minds, to be kept there against the day when we shall pass to the company of those whose memories they preserve, and furnish us with the means of identifying and recovering our lost treasures. Are not the dear counterparts of these cherished pictures somewhere? And when we meet them again, shall we not know them, and with gratitude and transport? Doubtless we shall.

Such seem to us the philosophical reasons for believing in and expecting the recognition of friends in a future state. They do not amount to demonstration, perhaps, but they do create a high degree of probability, such as, it seems, a Christian mind, with no other teaching of the word of God than

what it tells us of our immortality, and the continuousness of our life, consciousness and personality in all the successive stages of our existence, may rest upon with much composure and satisfaction.

That revelation teaches nothing directly and formally on the point under consideration, is freely admitted. It was not given us to solve curious and interesting questions, but to afford us necessary knowledge, and guide our feet in the paths of duty and salvation. But it is thought that the Scriptures intimate this doctrine incidentally, with such a degree of plainness, that minds, prepared by reflection on the nature of the soul, and the connection which subsists between the different parts of its solemn and eventful history, hear in them the echo of their hopes, and without seeking other explanations, acquiesce in this as the natural and satisfactory import of their words. For instance, when St. Paul asks the Christians of Thessalonica, "For what is our hope or joy, or crown of rejoicing? Are not even *ye* in the presence of our Lord Jesus Christ at His coming?" Such a mind stops not to inquire whether some other possible explanation may be given to the words, but falls on this, at once as their simplest, most natural, the altogether sufficient and satisfactory sense, that the Apostle hoped to meet these Thessalonians at Christ's tribunal, and there to know them and rejoice in them as old objects of affection, and precious fruits of his ministry, and to receive in association with them the special reward of his labors in their behalf.

And so again, when he says to the Corinthians, "We are your rejoicing, as ye are also ours in the day of the Lord Jesus," the same sense suggests itself as the simple, easy, appropriate meaning of his language. It may be susceptible of another interpretation; but why seek one, when this is in harmony with other parts of revealed truth, and with all we know of the constitution of our mysterious nature? Other expressions of a similar character are found on the pages of Scripture. The transfiguration was a partial and temporary disclosure of the unseen state to men. "There appeared unto them, Moses and Elias, and they were talking with Jesus." Peter, transported with the scene, would fain have remained in the permanent contemplation of it. "Let us make here three tabernacles," said he, "one for thee, and one for Moses, and one for Elias." These ancient saints appeared in their own proper persons, with their own distinctive signs and characteristics. By these, they were recognized, and in these they recognized one another. It was no fallacious picture

that was then given to men's eyes. It was reality, the reality of heavenly things, the pattern and promise of that to which they should come at death. It taught them that Moses and Elias were not mere historic personages that had been, but persons that then were, as actual as their master and themselves; and that they were still Moses and Elias, each with his own personal attributes and manifestations; and that when death should deliver them from the burden of the flesh, they should go to them, and be with and like them, and know them and all the spirits of just men, and find in their company and communication, far more than a recompense for the loss of earthly fellowship. And this seems to enlarge our apprehension of the future society that awaits us; as though it not only involved our restoration to those we have known on earth, but our introduction to the worthies and saints of all ages, with whom death does us the genial office of making us contemporaries and co-residents.

But is the family state to be restored in the future life? Are the relations of the present life to survive death? Are its ties to be resumed beyond the grave? A different question, and one, we shall see, that requires a different answer.

Our Saviour declares, that "they who shall be counted worthy to attain that world, and the resurrection from the dead, marry not, nor are given in marriage." And this seems decisive of the whole question; for marriage is no doubt here to be taken as the exponent and representative of all the domestic relations, as it is the root and fountain of them all.

And with the relations, fall the affections which pertain to them. These are partly animal, and assimilate us to those brute instincts, by which the lower orders of creation are prompted to care for their offspring during the period of weakness and dependence. Yet they show their superiority, and the mingling in them of a spiritual element, in their greater refinement, comprehension, variety, and endurance. The brute soon loses all sense of special relationship to its offspring, and in a short time ceases to distinguish them from others of their kind. But human affections linger to the last hour of life, and indeed survive it; and they show their greatest activity and power in the assiduities that wait around the beds of the dying, and the anguish that sorrows over the graves of the dead,—intimations and presages of survivance and reviviscence in forms adapted to the unknown economy of a yet hidden state.

When, then, we say that the relations of the present life and the affections which attend them, cease with it, we rescue

the doctrine of the recognition of friends in a future state from those sensuous, carnal, gross associations which cleave to it in the apprehension of many, and form the principal ground of repugnance and objection to it in spiritual minds. And we may enjoy the delightful anticipation of being allowed to renew old associations and regain lost friends in the world whither we go, without degrading our conceptions of eternity into too near a resemblance of what is animal and beggarly in life as we know it. It may be quite evident, upon a little reflection, that these recognitions may be, and be a peculiar and a very rich source of enjoyment, without any renewal of those bonds which once allied the subjects of them. The system is gone forever, but the units which were once its component parts survive; and, identical in body and in soul, with quickened powers of perception and memory, they will meet and mingle in some new and fairer frame of things. And then, they will distinguish and greet with sensible delight, those whose faces they once knew in the flesh, and be drawn into the cultivation of fresh intimacies, gladdened by the memory of old attachments, of partnerships in joy and suffering, in pursuits and labors, of which they were the subjects once in their sublunary scenes. Two beings that on earth sustained some special relation, as of parent and child, will sustain that relation no longer when they have passed into another state of being; for that would be to take the elements of an imperfect condition up into the sphere of perfection. But that they once sustained this relation, and loved one another in it, though it and the specific variety and form of love that belonged to it are vanished, will be matter of memory; and the memory will dwell sweetly and freshly in their hearts, and beget a new and different love in its place, purer, richer, happier. And if one of these beings, during their earthly life, was the instrument of spiritual good to the other, of a good which has gone with it into eternity, here is a ground of everlasting satisfaction on the one part, and of everlasting gratitude on the other, and a source of joy, which we will not call the sweetest ingredient in heavenly bliss, for it hath not entered into the heart of man to conceive and compare heavenly felicities, but of such sweetness that there need be none greater to fill heaven with "joy unspeakable and full of glory." *Men* are no longer school-fellows. School is a condition of boys; and men have "put away childish things." But men that have been school-fellows, may cherish friendships grounded on that relation which are life-long. And the sight of school-fellows in distant lands, or advanced periods of

life, may start a tide of grateful memories, and open the door to the renewal of friendly feelings and offices. We are at school on earth; but we shall by and by attain the honors of manhood. Shall it not be so with us in our heavenly maturity?

The distinction which has been drawn, seems to be of the utmost importance to the proper understanding of the subject. There is a common and hurtful oversight of it. For the want of it the future state is degraded in the conceptions of some, and robbed of a very attractive and delightful attribute in the minds of others. The reunions that are anticipated in another state, are too often, doubtless, sullied with the low and earthly notions of a continuance or resumption of actual, subsisting ties and relations. Faith is thus soiled with the stain of the world. Low and unworthy images of celestial things, haunt the mind, and the life to come becomes but a reduplication of the life that now is. Then, heaven grows to be but a tribute to earthly idols, sanctified by a sentiment of religion; and the pursuit of it degenerates from its true standard into a mere sentimental refinement of natural affections, an effort to regain lost friends and renew interrupted pleasures. This is unwholesome and misleading. On the other hand, some, shrinking from this earthly tincture of eternity with too violent an aversion, are driven to the extreme of questioning the continuance of any sense of earthly ties and affections in a future state, of denying their influence on its felicity altogether, relinquishing all hope of any peculiar interest in their objects in the life to come, or so much as any power of distinguishing them from others, that make up the company of the redeemed; and think themselves forced to conclude that the loves and associations of this life, are nothing to us when it is ended. But this is not only to deprive this valley of tears of one of its richest and most needful consolations, but to take away from earthly relations, almost all that gives them dignity and sacredness, and to remove the highest and best stimulus to fidelity, diligence, and constancy in them. It tramples down the affections and charities of life into the mire and filth of this world's poverty, and teaches men either to treat them with levity and contempt, or to make a merit of that sublimated austerity which despises and seeks to expunge them. It chills the best feelings of the heart; it stifles the voice of nature, and not less truly contradicts the voice of God. But neither extreme is needful. We need neither degrade heaven to the level of earth, nor lift earth into the atmosphere of heaven, while we preserve the continuity of life

through all its changes, and find in earthly things, symptoms and foreshadowings of things not totally without analogy to them in the heavenly world.

For, is there not to be some sort of social economy in the world to come, some grouping, some specialty of relations? We cannot well doubt it. We cannot easily conceive of such a complete revolution in the constitution of our nature, as to render it unnecessary and inexpedient. We cannot well imagine an equally diffused affection, which is not greatly diluted and enfeebled. We believe there will be such an economy, such a grouping, such a specialty. It will not be a reconstruction of the family state, for of that we are assured. But it will be a remoulding of its dissevered elements into purer and better forms, with relations holier and more refined, with loves purer and more spiritual. And why may not this arise out of the present system, as in some sort, its sequel and continuation? May it not be, that as the risen materiality is not flesh, but a spiritual body, while yet mysteriously it represents and prolongs it, so the risen society may be not the family with marriage and filiation and fraternity, but that in which, without these relations or their appropriate affections, the family is transfigured and glorified, as waving cornfields are one with the scattered grain, as oaks are one with acorns, as the butterfly is one with the worm. We need not dread then the cessation of feelings, which, however pleasurable and excellent, arise out of our present circumstances, circumstances of imperfection, if they are to cease only to make room for other feelings fitting new circumstances, rising out of them as the fabled phoenix sprang from its ashes, and as much superior to them, as heaven is to earth. There may be then, for any thing our Saviour has asserted, a social aggregation in the future state which will afford free and full play for the heart's best affections; and this may be developed out of existing arrangements in some such way as shall preserve all their good, and exclude all their evil.

For, doubtless that form of associate life which exists here, is but one of many modes of bringing human beings into connection with one another, which Divine sovereignty might have chosen. Entrance into eternity need not dissolve the race into so many disconnected and wholly independent units, because it discontinues the family tie. It is, far more probably, but a passage into a new style of social life, as consistent with fundamental humanity as that which now obtains. The resources of Divine wisdom are not exhausted in setting men in families. When the Apostle says that "there are ce-

lestial bodies, and bodies terrestrial," that "there is one glory of the sun, and another glory of the moon, and another glory of the stars," he means to intimate the versatility and inventiveness of Divine power, and to remind us that it may have in its capacious grasp, other bodies and other glories besides any that are known to us as yet. And this may apply to associate men, as well as to individuals. It may be so; and then the social economy that is to be, may be a consummation of the social economy that is, and the spiritual society be to the earthly society, that which the spiritual body is to the natural body. We are not then forbidden to hope to see the scattered elements reunited, to effect, not a restitution of the family, but the formation of a new network of relationship more elevated, spiritual, and delightful; just as the resurrection of the dead brings not back "flesh and blood," which "cannot inherit the kingdom of God," but a refined and glorious corporeity, in which, that which was flesh and blood, reappears with an inconceivable exaltation. We need not believe, that in eternity, we are consigned to an unrelated individualism, which *will* seem to us cheerless and forbidding, but are allowed to suppose that we shall there be framed into new bands and circles, formed not without a reference to the present social economy, and certainly not excluding the memory of old bands and loves, nor their attractive influence, in which, indeed, they are to find their consummation and glorification. We are going to them whom we have loved, that are gone, and they that love us whom we leave behind, will in due time come to us; and we will know and love again in a land where they never die nor part, and "be equal unto the angels, being the children of God, and of the resurrection."

ART. IV.—A HALF CENTURY'S PROGRESS.

STANDING, as we now do, upon the key-stone of the arch which spans the century, it will be both interesting and useful to pause, and casting our eyes back over the intervening space, see where, and upon what, the foundation of our present superstructure rests,—with what materials and in what manner it has been built,—what regions of darkness have been passed,—what gulfs of gloom have been bridged, and what glimpses of glory have been caught, in the ascent to our present position.

Reverting to the condition of things fifty years since, and we cannot fail to see that the sun of the preceding century went down amid sorrow and gloom. The unceasing effort of three generations of unbelievers was producing its effects. The poison of their teaching was reaching wide, and festering deep in the public mind. The cold-blooded infidelity of the English Deists had been distilled into European literature, through the alembic of German Philosophy, and was sown broadcast over the nations, by the wit and audacious falsehoods of Voltaire, the sickly sentimentalism of Rousseau and their fellow laborers. Even theology was contaminated by contact with the cankering evil, and offered little resistance to that swelling tide of unbelief, which, concentrating and culminating in France, mingled itself up with the civil difficulties of the times, and burst upon the world in the acts of the French Assembly. The last ten years of that century were marked by a Satanic atrocity without a parallel out of the infernal regions. One of the most powerful and cultivated nations of Europe, declared by its highest council that God was a fiction, the soul a phantom, and death an eternal sleep. Marriage was a mere partnership, to be dissolved at "a month's notice,"—chastity, a prejudice,—natural affection, a childish weakness,—murder, adultery, assassination, and the like, things to be dispensed with on ordinary occasions, but which might be justifiable, or even virtuous.

The consequences of such teaching were seen and felt all over Christendom. During that ten years, more than two millions of persons were supposed to have been massacred in France, of whom about twenty-five thousand were priests, fifty thousand women, and two hundred and fifty thousand children. At length, Sunday was formally abolished, and a

prostitute personated the goddess of reason, in the temple of the Almighty, while a pagan sacrifice was offered by an apostate Bishop on the altar of God. It was upon such a scene in France, with applauding and sympathizing multitudes all over Europe and America, that the sun of the former century went down, and upon which the morning of the present dawned. Religion was abolished in France, and seemingly dead everywhere. Love had grown cold, zeal had expired, and enthusiasm had no being save when Satan mustered his forces to battle.

To recover the world from the shock of such a tragedy, cost blood and treasure which can scarcely be enumerated. During the struggle, property to the amount of a thousand millions of dollars was confiscated in France; ten millions of men, women, and children came to an untimely end throughout Europe; thousands of towns and cities became heaps of smoking ruins; and Europe was saddled with a war debt of eighty-four hundred millions of dollars, being more than forty dollars to every inhabitant of that portion of the globe. The twelve years war, from 1803 to 1815, cost England alone a million of dollars a day during the whole period.

Among all the actors in this scene, there stands out one in lonely and majestic grandeur, towering above the men of his age and nation, in the cabinet or in the field, upon whom we gaze with mingled feelings of awe and admiration, of abhorrence and disgust. On his return from Egypt in 1799, Napoleon found France torn and distracted by parties, oppressed by the unprincipled rapacity of some, and excited to tumults by others, social ties dissolved, religion abolished, justice insecure, laws disregarded, factions intriguing, and anarchy everywhere. His first step was to overthrow the republic he had sworn to protect and defend, expelling the national council at the point of the bayonet. He immediately directed his attention to every branch and department of government and society. Education, finance, arts, industry, fashions, prisons, police,—all attracted his attention, and most of them improved under his fostering care. In one department, especially, he exceeded all that went before or came after him. The experience of ages was brought into requisition, and the energy of Napoleon, assisted by the craft of a Fouché, framed an engine in his police, which aimed to rival, in omnipresence and invisibleness, the agency of the Deity. Every man of the least importance in the community had the eye of a spy upon him. At home or abroad, in the parlor or the counting-room, in the theatre, the brothel, or the gambling-house, the argus-

eyed police was upon him. There was an ear open through all France to catch the slightest whisper of discontent, chilling social intercourse, locking up the heart, infecting men's minds with fears and jealousies, causing a wary dissimulation, subversive of all truth, justice, or manliness of character. By such means at home, and by his originality, impetuosity, and energetic action abroad, he sought to subvert and rule the world. He aimed to do even more than this. He aimed not merely to rule, but to rule through wonder and awe. Hence his efforts to astonish, to dazzle, to amaze, to confound, to over-power men's minds. Such was the character of that modern Jehu, by whom the LORD chose to punish the host of the high ones on high, and the kings of the earth upon the earth, by whom they were gathered together as prisoners are gathered in the pit.

The crowns of Austria, Belgium, Holland, Italy, Prussia, Sardinia, and Spain, were laid at his feet; the Republics of Batavia, Geneva, Genoa, Lucca, the Netherlands, Pisa, San Marino, Switzerland, and Venice, fell a prey to his rapacity, and the free cities of Germany, Bremen, Hamburg, Frankfort, and Lubeck, were swallowed up by his ambition, until ours was the only Republic in existence; and that existed only because the giant could not stride the billows of the Atlantic. But it was the good pleasure of our heavenly Father to put a hook in the nose of this Leviathan, and the thunders of Boridino and Waterloo were the expiring groans of his dominion. After making and unmaking Kings, dethroning and restoring Popes, creating and annihilating States, he became the solitary resident of a solitary isle, in striking contrast with the busy turmoil and magnificent splendor of his previous life. But with the evil he caused he did no small amount of good, and the world can never be again what it was before the days of Napoleon. An impulse was given to mental activity, the effects of which will last for ages. Even religion gained by the atrocities of the times, demonstrating as they did the inherent wickedness of man, and the necessity of dependence upon God for protection and aid. This general feeling, aided by the particular impression that Napoleon was an incarnation of evil, perhaps the very Anti-Christ himself, recalled men's minds to truths and duties long since overlooked, if not forgotten.

In glancing at the changes which have taken place in the civil condition of the world since the beginning of the present century, we continue with Europe, to which the condition of things at the close of the last century first directed our atten-

tion. Beginning at the North, we find Norway wrested from Denmark and added to Sweden, 1814 ; while Finland passed from Sweden to Russia, 1809. Russia has been enlarged by Finland on the West, a part of Poland and Turkey on the South, and by vast territories received from Persia and Chinese Tartary, in Asia, on the East. This country, saved from French conquest by the voluntary destruction of its own capital, 1812, has become a power of preëminent importance in the history of the age. With an individuality of purpose rarely found in a body composed of such discordant elements as those of which Russia is constituted, the house of Romanoff is pursuing a cool, far reaching, and calculating policy, of which it is difficult for us to form an accurate conception. Seeking rather to remove obstacles that may hereafter stand in way of its progress, than immediate results, it seems to be intent on some dream of universal empire, wherein only the Greek Church shall prevail. The Romanist has ever been especially obnoxious to the Greek, and the Russian Bear seems disposed to fight the Roman Lion with his own weapons, employing either force or fraud, the gold of the Ural or the lance of the Cossack, as best suits his purpose. Denmark has been dismembered of part of her possessions, and her government has been changed from an unlimited to a limited monarchy. Prussia, overrun and dismembered by the French, 1807, was restored to nearly its former dimensions by the Congress of Vienna, 1815, and has since been a much more important kingdom than before, though the convulsions of 1848, came near destroying its present form of government. Austria, once subjected to France, remains much the same now as fifty years ago, save in the more entire subjugation of Hungary. The Republic of the Netherlands became the Kingdom of Holland, under a Buonaparte, in 1806, a part of the French Empire in 1810, and a distinct Kingdom again in 1813, under the House of Orange, from which Belgium was separated by the revolution of 1830. During this period it has lost most of its East India possessions, which have been transferred to England. France was a Republic in 1799, a Consulate in 1800, an Empire under Napoleon in 1804, a Kingdom under Louis XVIII in 1814, an elective Monarchy under Louis Phillipe in 1830, and a Republic again in 1848, under Louis Napoleon, with the probability of further change at some time not far distant. The Republic of Switzerland, subjected to France in 1803, became a Republic again in form in 1814, and in fact in 1830. The subjugation of Spain and Portugal by the French, and release by the British, are

the most important political changes in these Kingdoms, at home. The loss of their Colonies abroad has been of a more serious character. Italy, like France, has undergone many vicissitudes. In 1800, Pope Pius VII, elected in a foreign State, entered Rome and assumed the office of Bishop and King. In 1801 he entered into a concordate with Napoleon, by which Romanism was restored in France, and in 1804 he crowned Napoleon Emperor. In 1809 the Pope was torn from his residence in the night, hurried to France, and his temporal power abolished; in return for which the Pope delivered the Emperor over to destruction, by a bull of excommunication. In 1814 the Pope resumed the tripple crown at Rome, from which his successor was expelled by the people in 1818, to be borne back, as before he had been carried off, by the army of the French Republic, (1850.) Turkey has been crippled and dismembered by the revolt of Greece, which, in 1828, again took its stand among the nations of the earth. The Republic of the Ionian Islands, created by Russia and Turkey in 1800, united to France in 1807, has been a Republic, under the protection of Great Britain, since 1815. During this period, the Republic of Genoa, incorporated with France in 1805, was annexed to the Kingdom of Sardinia, in 1815; that of Venice, also annexed to France in 1805, has been a part of Austria since 1814. The ancient Republic of Lucca, after four centuries and a half of freedom, was made a Kingdom by Napoleon in 1805, annexed to Parma in 1815, and to Tuscany in 1847. Of all the European nations, Great Britain is the only one whose course has been uniformly forward, the only one except Russia, that has been materially strengthened since the beginning of the century. During the wars extending from 1803 to 1815, she was the life and soul of the coalition against France and Napoleon. She expended a million of dollars a day for the whole period, in her war establishment, and sent half a million of dollars annually for several years, to Germany, to relieve the distresses of those whom war and famine had reduced to beggary. For all this she only received Tobago, St. Lucie, and the Mauritius, from France; the Cape of Good Hope, Demarara, Essequibo, Berbice, and a part of Ceylon, from the Dutch; Heligoland from Denmark, and Malta from Italy. Besides this, she had acquired, in this time, the Kingdom of Candy in Ceylon, and a vast territory in Hindostan, until it is the boast of her sons, that the sun never sets upon her dominions; a boast that was true of the Spanish Empire three centuries ago.

A general review of Europe for this period must satisfy us that the cause of freedom has advanced at a rapid rate for the last twenty-five years, notwithstanding the excesses that have accompanied its development, or the mistakes that have been made in its direction. In England, the Corporation and Test Acts were repealed in 1828, the Roman Catholic Emancipation Bill passed in 1830, and the Reform Bill in 1838. The Slave Trade was formally abolished, through her instrumentality, in 1807. The King of Holland was driven from his throne in 1840, because, in the judgment of the people, he put their future liberties in jeopardy, by marrying a Romish wife; and in 1847 the King of Bavaria was driven from the chair of State, because he had scandalized the nation by his intercourse with an actress from the stage. The several orders of nobility were abolished in Prussia, in 1848, to satisfy the clamors of the people.

Among the acts less favorable to the cause of liberty, one is the revival of the Order of the Jesuits, in 1814, by Pope Pius VIII, forty-five years after their suppression by Clement XIV, upon the earnest representation of the various governments of Europe. Since their complete restoration, in 1823, a systematic warfare has been waged by this body, upon freedom in general, and Protestantism in particular, the result of which has been delayed, if not prevented, by the insane impetuosity of the advisers of Pio Nono, since his return to Rome in 1850. Another act of this kind, is the so called Holy Alliance, formed at the suggestion of the Emperor of Russia, in 1815, which has well been called a conspiracy of crowned heads against the liberties of the people. It has been comparatively powerless since the political commotions of 1848.

The suppression, in 1826, of the Janizaries, the prop and the scourge of the race of Othman for four centuries and a half, is an event of moment in the fortunes of Turkey.

In America, change, progress, advancement, has been the uniform law. At the beginning of the century, the Mississippi river bounded the territory of the United States on the West, and the thirty-first parallel of latitude, on the South; what now composes the States of Florida, Louisiana, Arkansas, Missouri, Texas, and California, part of Alabama and Mississippi, and the Territories of Missouri, Utah, Desseret, and New Mexico, belonged to Spain, while Oregon was in doubt between Spain and Britain. In 1803, Louisiana was purchased of France for \$15,000,000; in 1819, Florida was ceded to us by Spain, as an indemnity for spoliation upon our

commerce,—in 1845, Texas was received as an independent State, and in 1848, California and New Mexico were received of Mexico, in payment of her indebtedness to our citizens. The original thirteen States had been increased, before the beginning of the century, by Vermont in 1791, Tennessee in 1796, and Kentucky in 1799. Since that time, we have added, Ohio in 1802, Louisiana in 1811, Indiana in 1816, Mississippi in 1817, Illinois in 1818, Alabama in 1819, Maine and Missouri in 1820, Arkansas and Michigan in 1836, Florida, Iowa, and Texas in 1845, Wisconsin in 1848, and California in 1850. Beside these, territorial governments were established in Oregon in 1848, Minnesota in 1849, New Mexico and Utah in 1850; to which must be added an immense region yet scarcely known to the white man. During the same period, our population has increased from five millions to twenty-three millions. We have also chastised the insolence of the Barbary States, in 1801 and 1815—met and repulsed the fleets of the nation whose territory bands the earth, and whose navies dot every sea and ocean, in 1812 to 1815—have marched into the centre of the largest nation in our vicinity, and compelled it to do us justice, in 1847, 8. The battles of Erie, and others upon the high seas, in 1813 and 1814, and of New Orleans, in 1815, eclipsed only, if at all, by the Mexican campaign, in 1847, 8, have established the bravery and prowess of our troops upon an unquestionable foundation, proving that a volunteer militia of independent freemen is equal to the choicest troops of any standing army of foreign nations.

During this period, we have been called to pass through various trials of no ordinary character. The year 1806 saw a man who had held the second office in the nation, indicted for high treason, and beheld the bursting of the bubble known as the "Miranda Expedition," an undertaking not unlike the Cuban folly of 1850. In 1814, a Convention of States was held in Hartford, to devise means for mutual protection against the aggressions or omissions of the General Government, and another was held in Nashville, in 1850, on similar pretences. The secession which may have been thought of in the first,—which was talked about in the last of these Conventions,—South Carolina attempted to carry into effect in 1832, but was prevented by the prompt and energetic action of the Executive of the nation. In 1820, and again in 1850, the nation was convulsed to its inmost centre, and dissolution seemed staring us in the face,—both growing out of the same question, and both allayed by the patriotic devotion of the same self-sacrificing spirits.

The spirit of revolt which prevailed all over Europe, at the beginning of the century, also broke out in America, and 1810 saw revolutions in Caraccas, Mexico, Southern Peru, and Buenos Ayres, followed by declarations of independence by Venezuela and New Grenada, in 1811, constituting the Republic of Columbia, from 1819 to 1831, since which time they have constituted the Republics of New Grenada, Ecuador, and Venezuela. Peru declared itself independent in 1821, and since 1836, has formed the two Republics of North and South Peru. Chili, which also revolted in 1810, was declared independent in 1818. The provinces of La Plata formed themselves into a Republic in 1817, assuming the name of the Argentine Republic, in 1826, but now known as the Republic of Buenos Ayres. Brazil, the only portion of the New World ever governed by an European sovereign in person,—the only spectacle of an imperial government resident in America, has been independent of Portugal since 1821. The vicissitudes of the smaller States of South America have been too various, and their changes too frequent, to be mentioned in this brief summary. Although Mexico revolted in 1810, it was not until 1821 that its independence was secured. In 1822, Iturbide was declared Emperor, but being dethroned and banished, it became a Confederated Republic in 1824, and a Central, or Consolidated Republic, in 1835. Guatimala, incorporated with Mexico in 1821, on the fall of Iturbide in 1824, became the Republic of Central America.

In the American Islands, the most important changes have been, the establishment of a military Democracy in Hayti, under the name of a Republic, by negroes who had formerly been in bondage, and who repaid their liberators by cutting the throats and seizing the property of their masters; and the abolition of slavery through all the British West Indies.

In Africa, Tunis has become independent, 1816, Algiers been reduced to a French Colony, 1830, Cape Colony been transferred to England, in 1815. Sierra Leone has been extended by the same nation, and Liberia been founded by our own, in 1821. The Mamelukes, those military slaves, who were long the masters and plunderers of Egypt, have been exterminated, and Egypt rendered independent.

In Asia, besides the changes already noticed, Syria and Arabia have been subjected by the Pacha of Egypt, Hindostan has been thrown open to British commerce, and China been opened to the trade of the world.

Such is a brief survey of the most important political changes of the half century, and in connection therewith, we

must glance at the progress of science and the arts, during the same period. To gain any tolerable conception of the facts, under this head, we must imagine the Lightning Telegraph abolished, the Locomotive stopped, the Railway itself destroyed, the Canal filled up, the Steamboat annihilated, and with them, all knowledge of their existence, and all conception of their possibility blotted out, and the imagination would come back only to the place where the dawning of the century found us. We must conceive, too, of numberless manufacturing villages ceasing to have any being, the buzz of the spindle, the rattle of the loom, the clang of the anvil, and the hum of machinery, all dead, silent as the grave, and we should only conceive of what was reality fifty years ago. The Iron railway, 1801; the Locomotive Steam Engine, 1804; the Steamboat, 1807; the Steam Carriage, 1814; the Gas Light, 1814; the Safety Lamp, 1815; the Electric Telegraph, 1832; the Electrotpe, 1837; the Daguerreotype, 1839; the Magnetic Telegraph, 1842; Gun Cotton, 1846; the Magnetic Clock and Chemitype, 1849; and the application of India Rubber (1828) and of Gutta Percha (1845) to economical purposes, are all inventions and discoveries of this period, as well as the Hydro-Electric Light, should its claim be established. By these, and other discoveries, time and space have been overcome, the darkness of night and the cold of winter been dispelled, steam is doing the work of the horse, and the lightning has been sent on the errand of the newsboy. These conquests over nature, are carrying us forward with a velocity, of which we have no conception,—to an end, of which we have no knowledge. One invention paves the way for another, and the astonishment arising from one wonder, is only lost in the contemplation of a greater. The resources and powers of nature have been brought into subjection, and made subservient to the purposes of civilization, in a way which it would have been madness to have dreamed of half a century ago. Mountains sink, and valleys rise,—rivers expand, and oceans shrink,—the rough is made smooth, and the crooked straight, as if in preparation of some mighty coming event. The work of ages is accomplished in days. Wealth and power are increased as by magic. Cities and States spring up and grow like the creations of romance, all bound together by the railway, and made neighbors by the telegraph. In all this phantasmagoric scene, we are bearing, and unless our folly or our madness prevent, are destined to bear an important part. The railway to the Pacific, which, humanly speaking, nothing but disunion can prevent, will cause another

change in the current of the world's commerce, as great as that which followed the discovery of a passage to India by the way of Good Hope. New York will then be brought within twenty-five days travel of China, and the trade of the world with that nation, must pass through the centre of ours, and thus be measurably under our control. We must then be the centre,—the great beating heart of the world, through which shall circulate the life-blood of nations; all tending, we trust, to serve as a common bond, to gather all men into one vast brotherhood.

The improvements made in arts, manufactures, and the like, during this period, forbid even the briefest enumeration, and we can only glance at a few of the most prominent. It is said, that in cotton manufacture, one man can spin as much now, as twenty-five thousand men could fifty years ago. Ropes and nails are no longer the work of handicraft, nor hats the work of hands. Fifteen thousand patents within the half century, granted at Washington alone, have contributed in a wonderful manner to lessen labor in every department, as Paixhan guns, (cir. 1830,) and Revolving Pistols, 1829, by the aid of percussion caps, (1827,) and gun cotton, (1846,) have made the destruction of life more rapid and effectual. Besides railways, steamboats, and telegraphs, this has been the age of canals. Hardly a canal existed in the country, prior to 1802, and there is no probability of their being much increased in time to come. The Erie canal, completed in 1832, is the longest canal in the world, with the exception of one in China. It has been an age of Bridges, too, of which the Britannia Tubular Bridge must be regarded as the chief. This is an iron tube, one thousand eight hundred and forty feet long, large enough and strong enough to permit a locomotive with its train of cars to pass through its centre, stretched across an arm of the sea, a hundred feet above the water. Among all the railways yet in progress, the great Russian way, stretching from St. Petersburg to Moscow, a distance of four hundred and twenty miles, in nearly a straight line, is the greatest of all modern works.

While the merchant has been busy in his store, the mechanic in his shop, the statesman in his cabinet, the scholar has been busy in his closet, and in the field. Science has more than kept pace with the Arts, revealing things unknown, both in the past and the present. The Egyptian campaign, planned by the comprehensive, but ambitious policy of Napoleon, unjustifiable in its origin and progress, and useless in its immediate results, led, in its remoter consequences, to things

which astonished and electrified the world. A block of black basalt, three feet by two, dug from the foundation of fort St. Julien, by the French troops at Rosetta, in Egypt, 1797,—taken by the English in 1801,—transported to London and placed in the British Museum, became the key which unlocked the mysteries of Egyptian antiquities. The triglyphic and bilingual inscription of this slab, recording a decree of Ptolemy, in the sacred and common language of Egypt, with its interpretation in Greek, has been the means of increasing our knowledge of Egypt, its manners, customs, science, literature, and history, a thousand fold. By it, the legends of the Pharaohs, after having been buried in an oblivion as dark as any night that ever rested upon that dark country, have been read and interpreted, and ruined city, and solitary column, and lonely pyramid, have told the tale of their former greatness and grandeur. The monuments of Egypt's kings, for twenty-five centuries, certainly, possibly for a longer period, are still standing, in whole or in part,—and their tombs for fifteen centuries can now be pointed out. Akerblad, 1802, and DeSacy, 1803, gave us a clue to the ancient written language of Egypt. Quatremère, 1808, proved that language to be essentially the Coptic,—the Church language of that country still. Young, in 1819, gave us hints of the character of the sacred language of the ancient Egyptians. Champollion, 1822, determined its alphabet, and enabled us to translate all its mysterious emblems into the forms and terms of modern literature, which has been fully and copiously done by the antiquaries and scholars of the present generation.

The re-discovery of Ancient Egyptian science and art, finds a counterpart in interest and importance, in the discoveries which have been going on since 1845, on the ancient site of Nineveh. Its location has been ascertained, after having been unknown for two thousand years; multitudes of inscriptions have been discovered and copied, and some of them have been deciphered,—revealing to us more of the art, science, and history of ancient Assyria, than could have before been gathered from every source united. The names of Layard and Botta will go down to posterity, associated with Assyria and Nineveh, as will those of Champollion, Rosellini, Lepsius, and others, with that of Egypt and the Pharaohs.

So the intrepidity and perseverance of Bruckhardt, 1812, of Laborde, 1830, and Stephens, 1835, have made known to us another wonderful city of the ancients,—Idumea, after its locality had been unknown for more than a thousand years,

and the labors of one, Stephens, 1839, have made known, more fully than ever before, the wonderful remains of antiquity in the central portion of our own country. Another fortunate discovery of an ancient inscription made by Wellsted, 1834, has made known to us the language of another ancient people, the long lost tribe of Ad—which has been extinct for 3500 years. Other wonders of antiquity, not less amazing and unaccountable, have been made known during the period under consideration. The stupendous, excavated temples of Elora, described by Seeley, 1824, the mysterious mounds and embankments in our Western States, by Squiers, 1849,—the re-discovery of the voyages of the Northmen to our shores in the eleventh century, by Northern Antiquarian Society, 1837,—the possible discovery of the “lost tribes,” among the Nestorians, by Grant, 1841, extended discoveries in Herculaneum and Pompeii,—the exhumation of ancient houses and Temples at Carthage, by Sir Granville Temple, 1838, and the recovery of many important works of art among the ancients, are among the items of interest that throng this period.

Important discoveries have also been made beyond the limits of our world, as well as among its antiquities. Astronomers having become satisfied, at the beginning of the century, that the uniformity of nature required another planet between the orbits of Mars and Jupiter, formed an association, by which the heavens should be continually watched. The result was the discovery of *Ceres*, by Piazzi of Palermo, 1801; of *Pallas*, by Olbers, of Bremen, 1802; of *Juno*, by Harding, of Lienthal, 1804; and of *Vesta*, by Olbers, 1807. The telescope having been increased in power and perfection, Hencke discovered *Astræ*, in 1845, and *Hebe* in 1847. The same year, (1847,) Hind of London discovered *Iris* and *Flora*. In 1848, *Metis* was discovered by Graham of Ireland. In 1849, *Hygeia* was discovered by Gasparis of Naples, who also discovered *Parthenope* and *Egeria*, in 1850. The same year, Hind of London discovered *Victoria*. These thirteen planets, all revolving within the orbits of Mars and Jupiter, give many indications of being fragments of a larger body, disrupted by some convulsion of nature. During the same period, astronomers conceived that there must be still another planet, beyond what had been regarded as the outermost verge of the system, to account for the variation between the computed and observed motions of the known planets. Taking these variations as his data, LeVerrier, a French student, computed the size, distance, and period of the supposed body. His computations were completed in August, 1846,

and given to the world. Astronomers directed their telescopes to the point in the heavens, indicated by the computation, and on the 23d of September, Galle of Berlin, and on the 3d of October, Lassell of Liverpool, saw the predicted body, in the very place, and under all the important conditions which science had marked out for it. Among all the achievements of the most certain of the mathematical sciences, when carried beyond the reach of all the senses but sight, and revealed to that only by practical science, this is the most wonderful. The elements for this computation required that all the planets of the system should be counted,—their distance measured,—their size determined,—their weight computed, their velocity known, with the varying influence of the attractions of all upon each other, at every instant of their ever varying orbits. The certain result obtained, furnishes conclusive proof that all this had been done with astonishing accuracy. Hardly less wonderful than these, is the discovery of the fact, that the sun, and the so-called fixed stars, are not, as was long supposed, stationary in the heavens; that these have all a motion in space, revolving around some point yet unknown and invisible, but which the devout mind may well conceive to be the throne of the Creator. It is an amazing thought, and yet one which must be admitted, that the earth, with all its attendant moons and stars, is careering through space at the rate of four millions of miles a day.

Among the important astronomical discoveries of the present century, are the law of analogy announced by Bode, a Prussian astronomer, that the planetary distances form a certain geometrical ratio from the sun, and the hypothesis of nebular attraction and revolution, propounded by Laplace of France, traces of which belong to the preceding century. Another law of analogy, promulgated by Kirkwood of Pennsylvania, 1849, reveals the fact, that the number of days in the year of any planet bears a constant ratio to the relative extent of its attraction in the solar system. The certainty of these laws, and the consequences of their discovery, are equaled in interest by the ingenious contrivance by which we may make lithographic pictures of the heavens and of the heavenly bodies, by means of the daguerreotype. We can only add, that Saturn now counts three rings and eight satellites, and that the new planet, Neptune, has its two moons.

If, leaving the field of infinite space, we return to earth and exchange the telescope for the microscope, wonders no less astonishing and startling crowd upon us. That has shown us

that the world about us is not as dead as it seems to ordinary vision. The microscope, as perfected during the present century, reveals a continuous motion in the cellular structure of plants; varied currents, ascending and descending, revolving and ramifying in every direction. It reveals, also, numberless animals of the minutest form, where life before had not been suspected. In the earth, and in the waters under the earth, in the food we eat, in the water we drink, and in the air we breathe, these monsters of littleness disport themselves continually. In boiling water and in the hardest ice they are at home and undisturbed, proving thereby the universality of life, and opening a field of investigation as boundless and beautiful as time or space can offer. Even their tombs are known; buried, not like the ancient Kings of Egypt, a single individual in a huge pile of granite, but countless myriads in a single foot of marble. The labors of Ehrenberg (1838) leave no doubt that a single foot of the polishing slate of Bilin contains the bodies of eighty-five billions of fossil infusoria, and more wonderful than all, that these might have all proceeded from an imperceptible corpuscle in the space of two days.

In no department of inquiry have greater changes taken place, than in the Natural Sciences. Geology, which is now among the most important and engrossing of these sciences, is, in its present character, a creation of this century, and attaches to itself a deep theological interest, because of its bearing upon the Mosaic account of the creation. Among the certain facts of this science is the discovery that the surface of the earth is not, as was long supposed, a rude heap of undigested rocks, but a systematic series, of varied character, arranged in obedience to certain definite, universal laws, still operating in the regions above, below, and about us; destroying, renewing, and changing continents and oceans; overturning and upheaving even the mountain ranges. This science has also revealed the fact of an increase of temperature as we descend into the interior of the earth, so uniform and rapid, that, unless some unknown cause prevents, there must be, at the depth of sixty miles, one vast sea of molten lava, rolling and surging beneath our feet, ever and anon belching forth its fury through the numerous volcanoes of the globe. Some idea may be formed of the comparative thickness of the earth's crust, by remembering that sixty miles bears about the same relation to the earth's diameter, that a coat of varnish would to a globe three feet in diameter. Geology does this, and more than this. It not only investigates the layers

which compose the superficial strata of the earth, the order of their superposition, and their nature ; but also makes known the animal and vegetable remains imbedded therein, revealing the faunas and floras of that indefinite period which elapsed between "the beginning" and the present order of things. The vegetation of the primitive world is thus shown to have been wonderful, almost beyond description. Where we have some thirty species of ferns, there were then more than two hundred, not frail and feeble like those of the present day, but rivaling the most gigantic trees of our present forests in their dimensions. Even the moss-tribe of that early period, instead of growing but a few inches from the ground, as now, sent up trunks three feet in diameter and eighty feet in height. Many thousand species of the primitive productions have thus been discovered and described, enlarging the number and extending the time of the floral catalogue. Along with the remains of the vegetable, we find vast multitudes of relics of the early animal world ; so abundant, indeed, that the description of these remains has become a distinct branch of science, and received the name of *Palæontology*.

Descending through the fossiliferous strata, by means of this science, we ascend the stream of time, going back from man to other mammalia, and on to reptiles, fishes, and the lower orders of invertebrated animals, to the senseless zoophyte, almost realizing the desire of Hooke, for a chronometry of the earth's changes. Another science, not necessarily connected with Geology, owes its existence to the discoveries which that has brought to light. The wish to reconstruct the skeletons of extinct animals, and to ascertain their character and habits, gave rise to a science, *Comparative Anatomy*, by which the bone of a leg, or some other part, becomes the sure index of the tooth, the stomach, the instinct, the life of its owner. We have thus been made acquainted with the Mammoth, the Mastodon, and Saurians of various descriptions, rivaling the fables of antiquity in regard to the monsters of the deep.

Botany, too, within the same period, has received a powerful impulse. Its field has been enlarged from the present and the past, its classifications been perfected, its descriptions improved ; the growth, structure, and geography of plants been investigated, by which a halo of interest has been thrown around the subject, of which none but the student can conceive. Among the latest and most curious of the discoveries in this branch of science, is, that the law which regulates the

positions of the leaves on the tree, is the same as that which determines the length of the year of the several planets.

Passing *Mineralogy*, so closely connected with *Geology* on the one hand, and *Chemistry* on the other, we hasten to glance at the changes which *Chemistry* has undergone, and the discoveries it has made, during the present half century. Whoever will take the trouble of looking into an old work on Chemistry, published half a century ago, with its "phlogiston," its "dephlogisticated, fixed, and inflammable airs," would scarcely recognize the first principles of the science as it now stands. An accidental discovery made by Galvani in 1790, while trying the curative effects of Voltaic electricity upon the feeble frame and nervous temperament of his wife, led to a distinct branch of science of unparalleled interest and value, when the Voltaic pile was turned into a Galvanic trough, by Nicholson and Carlisle, in 1800.

Dalton, in 1808, made known the law of definite proportions, laying the foundations of an *Atomic Theory*, the most certain, beautiful, and important of the laws of nature yet discovered, and which is now the basis of all chemical descriptions. In 1819, Oersted announced to the world, that many of the arrangements which develop electricity, also develop magnetism; a suggestion which, being carefully followed up, has led to the science of *Electro-Magnetism*. These discoveries have wrought a most marvelous change in the economical concerns of life; Galvanized articles of furniture, wires, rods, and chains, being among the most common articles of commerce; while the Electro-Magnetic Telegraph has already become indispensable to the news department of the daily journal. Other discoveries, not less interesting, if less practical in their application, have been made in chemical science, within the same period. The discovery of Malus, in 1810, that a ray of light might be magnetized, or that, in what is called *polarization*, light received an influence not unlike the magnetic, has led to a satisfactory explanation of some of the most intricate and curious appearances of nature. The assimilation of gases and vapors, their constant relation to each other, and the law of their combination, the chemical effects of electricity, and the intimate connection of chemical composition and crystalline form, are also among the discoveries of this period. The Electrotpe and the Chemtype, by means of which stereotype plates and engravings may be multiplied indefinitely; the Daguerreotype, by which we are enabled to make pictures of our friends, views of nature, and maps of the heavens, is also a discovery

of this science. It has also shown that some of the most curious and beautiful appearances of the nocturnal sky, the aurora borealis, with its columns, arches, coronas, corruscations, and merry dancers, is probably an Electro-Magnetic phenomenon; that the revolution of the earth itself may be caused by the same power, and that the peculiar arrangement of the geological strata seems to have been made under its influence. The Safety Lamp, the Gas Light, and the Magnetic Clock, are also among the laurels of the chemist. Another agent of immense power and influence has been discovered in the sun's ray, and has received the name of *Actinism*,—a power sufficient to arrest, under certain circumstances, the mighty influence of the Galvanic current,—which wakes vegetation to life, and shakes the hardest rock to pieces, rendering night and darkness as necessary to the continuance of the “everlasting hills,” as to man himself. Another remarkable power which exists in nature, and which has recently been discovered, is that which some bodies possess of causing changes in other bodies brought into contact with them, without undergoing any change themselves, and has therefore received the name of *Catalysis*, as being the opposite of *Analysis*. It is also called the *Action of Presence*.

During the same period, the other Natural Sciences have made rapid strides and extraordinary advances. *Conchology*, *Entomology*, *Meteorology*, *Mineralogy*, *Ichthyology*, *Ornithology*, *Zoology*, are no longer in fact, scarcely in name, what they were half a century ago; being as unlike now, what they were then, in the extent, variety, and certainty of their facts, and in the beauty and propriety of their classifications, as it is possible to conceive. Some other branches of science, not yet enumerated, must not be passed without recognition. *Ethnology*, though existing in fact, ever since *History* had a being, has come to be an important branch of the natural history of man, within a few years, describing the origin of nations, their migrations and progress, with a certainty and care never before known. So *Philology*, though existing in form, scarce deserved the name of a science, until of late, while its most important aspect, that of *Comparative Philology*, has resulted from the labors of Bopp, 1816, and Grimm, 1822, aided by the Sanscrit, which had then been recently made known in Europe. Another circle of sciences,—if sciences they properly are,—in many respects distinct, and yet in many points connected, known as *Craniology*, *Phrenology*, *Psychology*, *Neurology*, *Etherology*, and *Electro-Biology*; as *Mesmerism*, *Pathetism*, *Hypnotism*, *Neur-*

hypnotism, and *Animal Magnetism*, have excited the wonder and admiration, or called forth the contempt and ridicule of the world, for the last generation. How much has been discovered, what is known and what is unknown, what is certain and what doubtful, what is science and what humbug, it is yet difficult to determine.

After this hasty glance at the magic scene of wonders which has been passing before us for the last half century, we cannot but pause for a moment, and inquire into the cause of the astonishing progress which Science and the Arts have made during this period. Many causes have been assigned, more or less pertinent. But there is one, peculiar to the present age, which has probably done more to accelerate the movement than every thing else beside,—*modern journalism*. The press, from the moment of its invention, has been a mighty engine for disseminating thought and feeling,—a miraculous illumination,—a presage of colossal destinies. This influence was greatly increased by the art of stereotyping, first introduced into London in 1804, and into America in 1815, and still more by the steam-press, first employed by the *London Times* in 1814, and since brought to high perfection by Hoe, 1849. The periodical press has increased this influence beyond all conception, and scientific weeklies, monthlies, and quarterlies, are doing more for the advancement of science in a single year, than could be done without them in a generation. The immediate record, with a quick and universal circulation, of a new discovery, or an important observation, concentrates the mind of the world upon that point; thus accomplishing as much in a month, as could otherwise be done in a century. It is as though the orbit of ages of the past, had been concentrated to a point in the present,—to expand in the future into other wonders, of which we have now no conception.

The brief survey we have taken of the changes in the civil, political, and scientific world, would be incomplete, without a similar view of things in the religious world. Without this, the other would be fatally defective, for as God reigns in history as well as in heaven, any view that leaves out of consideration His presence and agency, is as unscientific as it is infidel. To the unbeliever, history has no meaning. It is a mere chance medley of accidents, a fortuitous glare of brilliant and bloody meteors, shooting athwart the dark gloom of midnight, coming from the unknown and expiring in nonentity. But to Christians, *not even a sparrow falleth to the ground without the knowledge of their heavenly*

Father, and however evil may prosper for the present, they doubt not that right will triumph in the end.

The last century saw infidelity and atheism, with their abominable doctrines, immoral, obscene, unnatural, and wicked practices, spreading far and wide in every Christian land, while Christian men were mourning in secret, or sleeping in public, over the desolations of Jerusalem. A dead, dry, barren orthodoxy, without faith, zeal, or spirit, was the general characteristic of religion. In Germany, where the voice of Luther had once convulsed Rome to her centre, and rocked kings and emperors on their thrones, the living faith of the great Reformer had departed, and a cold, barren, inefficient, uncharitable supernaturalism, or else a wild, wicked, and unbelieving Rationalism, filled the Church; the former of which parleyed with the enemy, conceding and conceding, little by little, to his claims, until it fairly fell over to the enemy's side. Thirty years ago, there was scarce a minister in all the Lutheran communion, who taught or believed the eternity of future punishment,—and very few who had any distinct ideas of spiritual religion. In Switzerland, the chair of Calvin had descended to a Socinian, and he who was among the most valiant defenders of the Trinity, was succeeded by those who knew not the Saviour, who dethroned the God, and made light of the faith of their master. In other countries of Europe, similar defections from the faith had taken place, in most of the Protestant bodies, while the same cowl of darkness rested upon the head of Rome, as in former ages. In England, the cause of religion had suffered from apostasy without, and vice within the Church, while in this country a wide spread apathy prevailed everywhere.

But God had better things in store for His Church. The idea once broached, that Napoleon was Anti-Christ, the minds of all who had any faith still lingering in revelation, were instinctively turned to the prophecies, and to history as their expositor, and this study became one considerable means of rekindling religious feeling, especially in England and America. In Germany, the tri-centennial celebration of the era of the Reformation, 1817, recalled the minds of clergy and people to facts and truths almost forgotten, and rekindled anew the spirit of Reformation. From that time, the work of renovation has been going on,—Scripture has been studied more carefully,—history been investigated more thoroughly,—the Church—its character, mission and duty, its ministry and sacraments—have been better understood, explained, and defended. But though the German theology still bows too obse-

quiously to human reason,—still addresses itself too much to the *man*, to the neglect of the *Christian*, and is too much the slave of philosophy, often times falsely so-called, there is great ground of hope. The reigning Church sentiment has more decision, more power, more fervor, more freedom, more symmetry, than the old orthodoxy of that country, and its scholars are among the first of those whose unwearied labors are shedding light upon every point of Biblical Literature. The principal seat of this advance has been in Prussia, where the Lutheran and Calvinistic bodies were united in one *Evangelical Church*, in 1822, with a Liturgy, modeled somewhat after the English, and the name of Superintendents being changed to Bishops. Efforts have since been made in the same nation, to obtain the Episcopate in fact, as they now have it in form, the final result of which is yet in doubt. Denmark, Episcopal in form but not in fact, has shared with Germany, in the declension and revival of its Church; and Sweden, Episcopal both in fact and form, though spared a portion of the evil which came upon the other Lutheran Churches, has participated largely in the blessings which have been showered upon them. Holland has, in these, as in most other religious matters, followed in the wake of Germany, and Switzerland has recovered a portion of the truth of which she had so long lost sight.

France has undergone numerous religious as well as political changes. Though religion had been formally abolished by the Convention, 1793, before July, 1801, thirty-two thousand two hundred and fourteen out of forty thousand parishes had demanded and obtained permission to re-open their churches. Two Romish Councils had been held in Paris, 1797 and 1801, in which, the spirit of Jansenism so predominated, that but for the interposition of Napoleon, there is reason to believe that the Gallican Church would have cast off the Papal supremacy and proceeded to a Reformation. By the celebrated *Concordate* between Napoleon and the Pope, 1801, Romanism was established in France, and the prospect of a Reformation blasted. The *Organic Articles* of the following year, 1802, gave Protestantism a legalized existence in that country, for the first time since the revocation of the Edict of Nantz, in 1685. The Protestants still labored, under many disabilities, and were forbidden, by the Penal Code, 1810, from meeting in companies of above twenty, without permission. The authority of the Bourbons was permanently established by the battle of Waterloo, 1815, and from that time to the Revolution of 1830, Rome and the Jesuits were unceasing in their efforts to

bring back France to complete subjugation to the Papal See. The charter of 1830 professes to grant toleration to all, but the course of the government under it, has made it the sheerest illusion imaginable; France really enjoying no more certain religious liberty now than it did under the despotism of Napoleon, or the bigotry of Louis XVIII. Previous to the Revolution of 1793 there were one hundred and fourteen thousand ecclesiastical persons in France, whose income amounted to \$26,128,000. In 1846, the Romanists in France numbered fifteen Archbishops, sixty-five Bishops, one hundred and seventy-six Vicar Generals, six hundred and sixty-one Canons, three thousand three hundred and one Curates, and twenty-eight thousand and five hundred Priests of surcursal Churches, eight thousand and five hundred theological Students, and forty thousand Nuns. The salaries of the Romish clergy amounted, that year, to \$6,682,677. The salaries of all the Protestant ministers, for the same year, was \$230,929. Belgium, since 1830, though its population is mostly Romish, has enjoyed more real religious liberty than any other people on the Continent of Europe.

Spain has remained comparatively stationary in most respects, during the present period. Yet this country has not been without its changes. That horrible engine of tyranny, the Inquisition, was abolished in 1808, after having destroyed three hundred forty-one thousand and twenty-one victims from 1481 to 1808. It was revived in 1814, but again abolished in 1820. The Spanish clergy, in 1830, numbered eight Archbishops, seventy-seven Bishops, two thousand three hundred and ninety-three Canons, one thousand eight hundred and ninety Prebendaries, sixteen thousand four hundred and eighty-one Curates, four thousand nine hundred and twenty-nine Vicars, seventeen thousand four hundred and eleven Beneficiaries, twenty-seven thousand seven hundred and fifty-seven Secular Priests, fifteen thousand and fifteen Sacristans, three thousand nine hundred and twenty-seven Servitors. There were also one thousand nine hundred and twenty-five Convents, containing forty-nine thousand two hundred and thirty-eight Monks, and one thousand and eighty-one Nunneries, with twenty-two thousand three hundred and forty-seven Nuns, making about one hundred and fifty thousand Ecclesiastical persons. The wealth pertaining to these houses was enormous. In 1835, eight hundred and eighty-four Convents were suppressed, and property to the value of \$2,000,000 seized by the government. Between that time and 1840, thirty-one thousand four hundred and thirty-three estates were seized

and sold, amounting to \$150,000,000. These acts were done through the spirit of retaliation for papal aggression, and for the same cause, Protestant Missionaries are tolerated in Spain by the government.

Portugal has been subject to much the same oppression, and reached much the same result, as Spain. A series of attempts on the part of Rome, to gain the entire control of things in this Kingdom, dating back to a very early period, and persevered in, led to the abolition of the Inquisition, and the disbanding of the Monasteries, in 1820, and to the entire suppression of the cloisters, in 1834, which then numbered about five hundred, and many of them were very rich. The Church has one Archbishop, six Bishops, and 4,086 Parishes. The same cause led to a toleration which could not have been otherwise obtained. There is reason to believe that a very large share of the confiscated property of France, Spain, and Portugal, like that of England in former days, lodged in the pockets of individuals, before reaching the public treasury.

In Austria, the religious condition of the people has undergone no considerable change during this half century. Romanism is the established religion, though other religions are tolerated within certain limits. The Romish clergy, however, are more immediately dependent upon, and responsible to, the civil authorities, than in any other European nation. The present avowed doctrine of Austria, in regard to ecclesiastical property, is the same as that already acted upon in Spain and Portugal, holding that the tenure of all such property is in the State, and that it has the right to resume the direction thereof, whenever it may deem it expedient to do so. Nor are the clergy allowed to hold any intercourse with the Supreme Pontiff, without permission of the civil authorities. The Romanists numbered, in 1842, 24,874,139,—3,500,000 of Greeks in communion with Rome, 3,000,000 of Greeks not in communion with Rome,—1,207,309 Lutherans, 2,037,479 Calvinists, with many Jews, and some Unitarians. The Romish Church has 12 Archbishops and 61 Bishops, and about 69,500 clergy.

Italy has been subject to as much religious change as any European country, if we except France. In 1801, the Pope entered into his Concordate with Napoleon, by which Romanism was established in France; in 1810 he was taken prisoner by the French troops, and he excommunicated Buonaparte. The Pope returned to his Kingdom in 1814, and signalized his first year of peace by restoring the Jesuits, and in connection with them waged unceasing war upon liberty everywhere, until the election of Pius IX, June 17th, 1846. His

accession to the Pontificate was regarded as an omen for good ; civil abuses were to be remedied, the Papacy itself to be so reformed that union with other religious bodies might be practicable. That Pius was well disposed in these matters, there is no reason to doubt. His attempts at reformation, his dispensation for the marriage of Romanists with Jews, 1847, and for a Protestant Chapel within the walls of Rome, 1850, are clear indications of this. But the mill-stone of infallibility which Rome has hung around her neck dragged him down, when he would have risen above the policy of his predecessors. The people, disappointed in their expectations, became violent, and expelled the very man from their city, whose accession had been hailed as the greatest blessing ; to be brought back again, in 1850, by foreign troops. The revolution has brought to light the fact of an appalling degree of infidelity at Rome, pervading all ranks, but especially prevalent among the learned. The Church in Italy has 33 Archbishops, and 21 Bishops, with about 3,000 Monasteries, and 1,300 Nunneries.

Great Britain has experienced fewer political, and fewer violent religious changes, during the half century, than most of the nations of Europe. There, however, there have been important changes, the end whereof is not yet. The deadness of the last century was followed by a series of political enactments for the advancement of liberty and toleration, so unskillfully contrived and executed, as to become virtual encroachments upon the liberties of the Church, so gross and unjustifiable, as to turn back much of that tide of popular feeling from England to Rome, which Papal encroachments in ages past had turned from Rome to England. In 1828, Parliament repealed the Test and Corporation Acts ; in 1829 the Roman Catholic "Relief Bill" admitted Romanists to a seat in Parliament, and in 1832 the "Reform Bill" opened the doors to almost every one. In 1833 Parliament astonished and confounded religious men by the abrogation of ten Irish Bishoprics at a blow, and a few years later began a similar retrenchment at home, by voting to suppress the Diocese of Bangor, the continuance of which was only secured by the prompt and energetic action of English Churchmen. This series of events, indicating, as Keble proclaimed in 1833, "National Apostasy," led to the combination of Churchmen of every grade and degree of Church feeling and opinion, to arrest the swelling tide of destruction that seemed to threaten the existence of the Church itself. We now find sound, old fashioned Churchmen, like Hook, Rose, and Palmer, moderate

Churchmen, like Perceval and Keble, low Churchmen, like Pusey and Newman, and Romish Churchmen, like Froude, Churchmen from principle, and Churchmen from interest, combined in defense of the Church. Appeals were made, and the immediate result was, a declaration, signed by seven thousand clergy, and another signed by eight hundred thousand heads of families, declaring their attachment to the Church as it was. Tracts for the Times, Sermons, Addresses, Charges, with the lighter and more ponderous accompaniments of periodicals and separate treatises, burst from the press, as if by magic. Such a sudden and united effort could not be without its effect. It stayed the ruthless hand of innovation. It breasted the current as with a wall of adamant. But the stream, suddenly swollen, could not at once be put to rest. The flood rose higher and higher, and rushing back with violent sweep, has borne off multitudes in its bosom, to strand them in the mud, or lose them in the fog, of Romish superstition. This natural reaction of feeling has been deepened, and widened, and accelerated, by the artful cunning of the Jesuits on the one hand, and the godless treachery of shortsighted politicians on the other. When this reaction was at its height, 1847, when the Church of England was mourning the loss of some of her noblest sons, fled, (as they vainly imagined,) to escape the tyranny of the State, politicians forced into the Episcopal chair, against the will and the voice of the Church, a man who had lain for years under the imputation of heresy, stifling every attempt at protest by the strong arm of the civil law; presuming consent in face of the strongest asseverations to the contrary. The evil consequences which have followed these events excite our pity, but not our wonder.

But though the Church of England has been called to mourn, she has also great occasion to rejoice. For the ten Bishoprics abolished in Ireland, she has received an additional one at Manchester, 1847, and has the prospect of several more in future. The Colonial Bishoprics, of which only two existed at the beginning of the century,—Nova Scotia, established in 1787,—Quebec, or Montreal, 1793,—have been increased to twenty-five, viz: Calcutta, 1814,—Barbadoes and Jamaica, 1824,—Madras, 1835,—Sidney, Bombay, 1836,—Toronto and Newfoundland, 1839,—New Zealand and Jerusalem, 1841,—Gibraltar, Antigua, Guiana, and Tasmania, 1842,—Fredericton and Colombo, 1845,—Newcastle, Adelaide, Melbourne, and Capetown, 1847,—Hong Kong, and Prince Rupert's Land, 1849, Lyttleton, 1850. Within the same period,

the clergy at home have increased from about 10,000 to 16,000, and those in the colonies from about 50 to near 1,000. Fifty years ago, the population of the British Empire was about 15,000,000, now it is 150,000,000, and over all that vast multitude, the English language and the English Church are exerting their influence. For the loss which the Church of England has sustained in the apostasy of many of her sons, she has been, in part, repaid by the conversion of more than a hundred Romish Priests, and several thousands of Romish laymen—the Bishop of Tuam says, 10,000 in his Diocese alone—to her ranks, and by the adhesion of a host of Dissenting ministers, with a multitude of the people. We can allude but briefly to the condition of other religious bodies in Great Britain. In England, the Presbyterians have very generally become Unitarians, and the Baptists are fast verging towards Universalism. In Scotland, the Presbyterian Church has suffered a violent disruption, (1836,) growing out of the right of presentation to Ecclesiastical benefices.

In America, the relative religious condition of things has changed as greatly as the political. Fifty years ago, all of South America, except a part of Guiana, all of Central America, and Mexico,—Florida, Louisiana, and California, with a large proportion of Missouri, Illinois, Michigan, and Canada, were Roman Catholic, and with the exception of Canada, no other religion was tolerated. The population of these countries was then about 15,000,000, all of whom were nominally Romanists. The United States then reckoned 5,300,000, a large proportion of whom are to be reckoned as Protestants. Taking into account all the American islands, and the probable Romish population of America in 1800 was 17,000,000, the probable Protestant population, 6,000,000. In 1850, the probable number of Romanists in America was 26,000,000, of Protestants, 22,000,000. It is an interesting fact, that while the population of Romish America has not doubled in fifty years, that of the Protestant countries has doubled nearly four times. If the same proportional increase continues, fifty years hence, the population of what are now Romish countries will then be less than 35,000,000, that of the Protestant countries, nearly 350,000,000.

To these general views of America, we must add a few particulars in regard to the United States, the only country, except Canada, where any important religious changes have taken place. In 1800, the Protestant Episcopal Church numbered eleven Dioceses, seven Bishops, and two hundred and eleven clergymen. Now there are twenty-nine Dioceses,

thirty-two Bishops, one thousand five hundred and fifty-seven clergymen. Hence, while the population of the country has increased four fold, the Church has increased seven fold. In the Diocese of Connecticut, while the population has increased only about thirty-three per cent., the Church has four folded. Some other religious bodies have increased with equal rapidity, especially the Baptists, Methodists, and Romanists. The sects into which the Baptists, the largest religious body, numerically, in the country, are already divided, is scarcely less than legion. They are without any common bond of union or attraction. The main body of Methodists has been rent in twain by the question of slavery, 1844,—to say nothing of the lesser bodies that its centrifugal force has carried beyond the sphere of its attraction. Congregationalism is local, mostly in New England, and is nearly stationary. Presbyterianism is also comparatively local, abounding mostly in the Middle States. It suffered a violent doctrinal rupture in 1837, and has been deeply convulsed by the question of slavery,—a question which divided the Missionary operations of the so-called American Board, in 1841. The Lutheran and German Reformed bodies,—scattered through the Middle and Western States, have increased very considerably within this period. The Romish Church is the most extensive at the South and West, especially in those portions of territory which were first colonized by Spain. The Romanists of the Northern and Middle States are mostly foreigners, and are isolated by the Priests as much as possible from the native population. The Episcopal Church is the only body which can be truly said to have a national existence, and it is this, more than any thing else, that has preserved, and will preserve, the union and freedom of the States. The Romanists may contribute much to unity,—but Rome will not allow them to do any thing for real freedom. The mass of Protestants may do much for freedom, but they can do nothing for unity. The two combined, exist only in that Church which is Reformed, Protestant, Episcopal, Catholic, and Free. It is *Catholic*, because it is an integral portion of the one universal body of CHRIST, holding the unity of the faith, in the bond of the spirit,—earnestly contending for the faith as it was delivered to the saints. It is *Protestant*, because it testifies against the *additions*, and therefore corruptions of Romanism, which, by apocryphal Scripture, unwritten tradition, doubtful Fathers and ambiguous councils, mislead the weak and unstable into dangerous paths of error. It is *Episcopal*, testifying against the *omissions*, and therefore corruptions of those who have re-

jected the Episcopal regimen, established by the Apostles for the government of the Churches. It is *Free*, testifying against the tyranny of Sect, which would annihilate the Church, and the tyranny of Papacy, which would annihilate the man. Indications of no doubtful character, raise the presumption, that this Church is to take the lead in the salvation of the country, and in the conversion of the world. All may perform some duty, or do battle valiantly for some portion of the truth. But as none can give more than it possesses, that body alone can present the truth in its completeness, and the Church in its entirety, which has continued steadfast in the Apostles' doctrine, fellowship, and breaking of bread, and in prayers.

Among the leading religious events of the present age, must be reckoned the wonderful increase and activity of missionary and other benevolent enterprises. The history of missions for many centuries previous to the present, may be given in a few lines. The Romish societies *De Propaganda Fide*, formed 1622, and the Parisian Bible Society, 1718, the Church of England Societies, For Promoting Christian Knowledge, 1698, For Propagating the Gospel in Foreign Parts, 1701, the Naval and Military Bible, 1780, Church Missionary, 1799, Methodist Missionary, 1786, Baptist Missionary, 1792, Home Missionary, 1797, London Missionary, 1795, Religious Tract, 1799, Scottish Propagation, 1709, Danish Missionary, 1704, include nearly all of the associations for missionary purposes that had been formed prior to 1800; and the income of such as continued in being until that time was inconsiderable. The English Society for Propagating the Gospel in Foreign Parts, received only about £2500, \$11,500 a year, seventy-five years after its foundation. Its yearly income is now about a half million of dollars. The Church Missionary Society, as late as 1813, had an income of only \$16,000 a year; it now exceeds \$500,000 a year. When Mr. Wilberforce said, in his enthusiastic zeal, at an anniversary of the British and Foreign Bible Society, formed in 1804, that he trusted the time would come when the income of the Society would amount to £10,000 a year, it was set down as the wild dream of a visionary enthusiast. A single generation from that time, (1838,) the Executive Committee deemed it necessary to make an apology to the society, because its funds that year had fallen below £100,000. The Society for Promoting Christian Knowledge, has published and distributed about 5,000,000 of Bibles, 5,000,000 of Prayer Books, and 50,000,000 of other religious Books. The Religious Tract Society, formed in 1799, has an annual income

of \$300,000, and has published over 400,000,000 of books, in over ninety different languages. The British and Foreign Bible Society has published 20,000,000 of Bibles and Testaments, in nearly one hundred and fifty languages and dialects. Other Bible Societies have been formed, among the principal of which are, the Russian, 1813; Prussian, 1814; Polish, 1815; American, 1816; with others too numerous to mention. These societies together, have distributed, during the present half century, about 40,000,000 of Bibles and Testaments; while the various Tract Societies have circulated not less than 600,000,000 of books and tracts within the same period.

In 1800, there were about 10 Protestant Missionary Societies in the world,—in 1840 there were 1045 such societies, 614 of which were in the British Empire, 252 in America, and 178 on the Continent of Europe. The income of these societies the same year, was, British Societies, \$2,115,000, American, \$400,000, European, \$113,000. Of the British societies, much the larger proportion was by Church of England men. The Church of England contributions for Missionary, Bible, Tract, and other benevolent purposes, in 1840, has been computed to exceed \$4,000,000, while all the contributions of all the other Protestant bodies hardly reached \$3,800,000 for the same purposes. The Romish Church has also shared in the general awakening to the cause of missions that has taken place during the present century. The College of the Propaganda at Rome is educating missionaries for all parts of the world, while the French Propaganda Society, formed about 1820, is raising half a million of dollars annually for their support. The Leopold Foundation, an Austrian society established in 1829, is also doing much to aid the same cause.

The two principal Church of England Missionary Societies, that for Propagating the Gospel in Foreign Parts, and the Church Missionary Society, had, in 1849, an income of \$1,140,000, and sustained 607 ordained Missionaries, and over 1300 native Teachers and Catechists. These two societies labored in India nearly a generation before seeing any considerable result from their efforts. In 1838, between forty and fifty villages renounced their heathenism, in the Province of Krishnagur, and the work of conversion has been onward ever since; the converts now amounting to more than 50,000. In 1843, ninety-six villages had declared themselves Christian in the Province of Tinnevely. More than 40,000 converts have been made in that one Province, and religion is taking strong hold in many other Provinces. To these must be added

a large number of converts in British America, Western and Southern Africa, and the Islands of the Pacific and Indian Oceans. The London Missionary Society, sustained by Christians of various denominations, with an income of \$330,000, sustains 150 Ordained Missionaries, and 500 Assistants, in about 400 stations. It has 10,000 communicants and 50,000 scholars. The Wesleyan Missionary Society, with an income of \$520,000, has 380 Missionaries and 6,000 Assistants. It has 80,000 communicants and 60,000 scholars. The Baptist Missionary Society, with an income of about \$220,000, has 180 Missionaries, and 25,000 members. These several British Societies are now receiving about \$2,250,000 per annum, are sustaining 1,350 Missionaries, 8,000 Assistants, and reckon about 200,000 communicants, and 400,000 scholars. The American and European Continental Missionary Societies, though doing much, have less means and produce less results than the British Societies. Supposing it to be only half as much, and the Protestant Missionary Societies would receive \$3,400,000 a year, would sustain 2,000 Ordained Missionaries, 12,000 Assistants, and would have 300,000 communicants, and 600,000 scholars, which would give a Protestant Missionary population of over a million of people. The Missions of the Romish Church reckon about 140 Bishops, 4,300 Priests, and 4,600,000 people. With the exception of the Romish Missions these are the work of the present century, and most of them the result of the last thirty years.

In closing this view of the changes that have taken place in the religious world during the half century, it will be interesting to consider the relative condition of the several religious denominations. At the close of the last century the Romanists were computed, by Carey, to number 100,000,000—the Protestants, 44,000,000, and the Greeks and Armenians, 30,000,000. A few years since Balbi computed the Romanists at 160,000,000. They may now possibly amount to 165,000,000. Ungewitter, in 1850, computed the Protestants of Europe at 58,000,000; our own computation gives 22,000,000 in America, and other computations give over 20,000,000 in Asia, Africa, Australia, and Oceanica, making a total of 100,000,000 of Protestants at the present time. Ungewitter also computes the Greek church in Europe, at the present time, to exceed 59,000,000. The Greek, Armenian, Coptic, Syriac, Chaldean, and other Oriental Christians of Asia and Africa, must number some millions more, probably not less than five or six millions. These data give the Romanists 165,000,000, the Protestants 100,000,000, the Greeks and the Orientals

65,000,000 ; making a total of 330,000,000 of Christians, out of 1,050,000,000, the estimated population of the globe. Carey's estimate, half a century ago, gave 174,000,000 of Christians out of 950,000,000 of people. According to these data, the Greek and Oriental Church has something more than doubled in fifty years—the Protestants have doubled once, and almost half doubled again, while the Romanists lack 35,000,000 of having doubled once. Another important feature of the present, in comparison with the past, and in relation to the future, is the comparative sway of Romish and other governments at the two periods. In 1800, the Romanists bore rule over about 120,000,000 of people—the Protestant rule scarcely exceeded 20,000,000, and the Greek was less than 30,000,000. Now the Romish sway extends over about 165,000,000—the Protestant 225,000,000—the Greek about 75,000,000. The condition of Romanism, relative to other religious bodies, and in its political predominance, has therefore undergone surprising changes within this period—changes which are full of comfort for the present, and hope in the future, to all lovers of genuine freedom, civil or religious. Another interesting consideration to the pious soul is, the relative increase of Christians in the world. Fifty years ago the Christians were less than one fifth of the population of the globe ; now they exceed a fourth part.

Along with these encouraging circumstances, we ought not to forget the ripeness of schisms in all Protestant countries ; nor the sad consequences to which so many of them lead ; nor the half-christianized character of many Christians, especially among those who have changed the catalogue of heathen gods for that of human or inhuman saints ; nor the infidelity that prevails in all nominally Christian countries. Other circumstances, which grieve the Romanists, but rejoice the Protestants, are the efforts made in Germany, Brazil, and even Ireland, in 1842-3, to do away with the celibacy of the clergy, the assertion of national rights and prerogatives in Spain and Portugal since 1830, and the partial toleration that has existed in these countries since that period. The expulsion of Romish priests from Russia, 1842, was an act of which Rome could not complain ; and the abrogation of the law of Turkey, 1844, making it death for a Mohammedan to become a Christian, must rejoice all. The Jews were estimated, at the beginning of the century, at 7,000,000. According to a computation of M. M. Noah, in 1844, they then were known to number over 6,471,000, so that 7,000,000 cannot be far from the truth at present. No important change has taken place among these except in their relation to Christianity.

The first series of efforts made for this purpose, were commenced by Louis Way, 1808. Up to 1845, the Missionaries of the London and European Jews Societies had baptized about two thousand Jews in Russia, and great multitudes in other European countries. A large number of converted Jews have entered the ministry, both in England and on the Continent, and 1842 saw a Jew at Jerusalem the Bishop of a Christian Church, under the protection of two of the most powerful nations of Europe. In 1845, permission was given by the Turkish authorities to erect a church in Jerusalem, on a site not before occupied for that purpose,—the first instance of the kind since the conquest of that country by the Turks.

Among the important events of the present half century, has been the abolition of the slave trade. The Church, after fourteen centuries of conflict with the world, had well nigh produced uniformity of feeling and of action upon this subject, when the mistaken zeal of Romish Missionaries, sanctioned by Romish authorities, interfered, about 1500. In the middle of the last century, efforts were made in the North American Colonies to arrest the slave trade, and at the close of the century it was taken up resolutely by British philanthropists. France abolished, and then restored it. The British Parliament abolished the slave trade from January 1st, 1808, and the United States did the same. Through the influence of England, France abolished it in 1814; Portugal in 1812, England paying her \$1,500,000 to persuade her to do so; Spain in 1818, England paying her \$2,000,000 to secure it. Denmark abolished the slave trade in 1804, Sweden in 1813, the Netherlands in 1814, and Brazil in 1830. This having been accomplished, mainly through the influence of England, the Pope issued his bull against the slave trade in December, 1830. There is reason to believe, however, that the trade is still carried on in Brazil and the Spanish West Indies.

The advances made in the cause of education during this period, also deserve notice. The Lancasterian, the Pestalozzian and Fellenberg Schools, Normal and other similar Educational Schools, are peculiar to this period. So, also, are Education Societies, as well as the arrangements and institutions for instructing the Deaf, the Dumb, the Blind, and the Idiot, together with many other devices for alleviating the wants and miseries, and easing the woes of mankind.

But we must bring this article, already too long, to a close. The survey has been brief and rapid, but the interests in-

volved are momentous, and the consequences resulting, of the most intensely interesting kind. The struggle that has been going on, and the conquests that have been made, during the half century, have shaped the present for developing a future unlike any thing that is past. To be prepared for the coming contest of sin with religion and the Church, aided as it will be by the lying wonders that have been foretold, and the vain babblings of science, falsely so called, is the duty of the Christian scholar. Careful study, comprehensive thinking, energetic action, all these will be indispensable. Though the truth is ever the same, the mode of attack upon it being different in different ages of the world, requires a different training and preparation on the part of its champions and defenders. It is the part of wisdom, therefore, to consider *the signs of the times* at present, that we may know how to act in future.

LOYALTY TO THE AMERICAN CONSTITUTION.

ART. V.—*A Discourse on St. Paul's Epistle to Philemon; delivered in Christ Church, Hartford, Conn.* By N. S. WHEATON, D. D.

The State of the Nation; a Thanksgiving Sermon, preached at the Melodeon, Boston, Mass. By THEODORE PARKER.

The Independent; a Weekly Newspaper, conducted at New York, by several Congregational Clergymen.

It is an opinion extensively entertained in the old world, that the principle of loyalty can find no place and scope in the system of American politics. It is alleged, that by the genius of that system, the feeling of personal independence is so powerfully nurtured, that it must outgrow the sense of social dependence, and overshadow and destroy the submission to authority, in which loyalty consists. It is argued, moreover, that there is here no object of loyalty, no throne, no crown, no sceptre, which, as visible and tangible things, we might gaze at and venerate. That there is no perpetual chief, whose position is on high, above the profane reach of the many, into whose presence, as into a sanctuary, men are admitted only by a condescension, whose authority is unimpeachable, and against whom it were treason to impute a wrong.

We are constrained to acknowledge, that the correctness of this opinion has of late almost been verified in our own domestic history. In high places, and in low places, there have been heard the discordant notes of Disloyalty and Treason. A dark cloud has been gathering in our political horizon, and still hangs suspended over us, portending all the horrors of civil war. In the National Senate and House of Representatives, in the pulpit and from the religious and secular press, by the scholar and so-called philosopher, and the noisy demagogue, there have been proclaimed principles and purposes which, unchecked, will as inevitably lead to disunion, to revolution, to anarchy, to horrible scenes of carnage and blood, as cause leads to result. And all this in the name of Christianity and a higher law!

We confess that we have watched the progress of these late events with no ordinary emotions. We remembered that

there was never a national community in which the principle of loyalty had not found a name, a credit, and a home.) We saw that it was a powerful, because a natural and constitutional feeling; and we thought if ours were the only polity which systematically shuts from its bosom an impulse so deep and vital, a Republic was an experiment more perilous and desperate than we had been wont to think. We saw that, whatever may be the issue of the present excitement, it was only necessary to train up a generation or two under the influence of such views, to dissolve the cement and coherence of our union, and reduce to shifting particles, shaken by every breeze of whim, and blown away in the tempest of passion and selfishness, the footing we have always deemed to be of solid rock. We saw, or thought we saw, that such opinions were the growth and offspring of a material philosophy which derives its principles from the body and not the soul; which recognizes no first truths but the appetites; and no rule of conduct but private caprice or self-will. (We knew that such opinions must be untrue, because, not recognizing the spiritual, they did not acknowledge the divine, and by making no provision for obedience as a principle, they renounced religion as a life; by acknowledging no seat of authority, they set at naught the laws of nature and the commandments of God.)

(Under these circumstances, we have been led to consider the subject of Loyalty, as existing within, and affected by, the structure of our political fabric. Without discussing that particular measure, which the excitement of the day has put into everybody's mouth, which is, after all, but a collateral subject, though it is one on which we have a very decided opinion, we propose to argue a main principle; to show that Loyalty is a feeling provided for by our institutions; and again, that only in its due exercise will our highest freedom be found to consist.)

(By the term Loyalty we understand fidelity to a superior, a sovereign; a dutiful regard to his authority, a strict and steadfast obedience to his decrees.)

It has been sometimes said, that "man was made to be governed,"—a proposition so startling, and so susceptible of being misunderstood, that it is not surprising it should be deemed odious. Yet, before it be condemned, its author should have the opportunity to declare in what sense he will have his words interpreted. If they mean that the many were born to serve the pleasure of the few, to swell the pomp of personal grandeur, to make food for one man's pride, or power, or lust, then we desire to be considered as joining in

the general displeasure, and stamping the proposition as base and execrable.

But if it admits of another interpretation, and only means to declare that men, by virtue of their creatureship, are subordinate to a power higher than themselves; that they are placed in the midst of a system, whose grand and significant characteristic is, that it is a system of law; that the minutest phenomena and the vastest convulsions, the frailest and the most august life, are fruits and subjects of some kind of rule; that man is not exempt from this pervading condition of the universe; but that he, too, was born to develop his nature to the utmost, by obedience to the cognate and imitative reason which marks his sonship as divine, and so fulfills the purpose of his creation, only by a filial allegiance to the Sovereign of the universe; then we desire to echo the sentiment of that proposition, to hold it up, as full of noble truth, and to urge it, as containing the true secret of large and lasting freedom.

For, how utterly contrary to experience is the pretension that men are independent of influences from without, or impulses from within, when the condition of every one of us is shaped by circumstances which came without our bidding, and the peculiar character of each has taken its bias from the hidden influence of his nature, which determines the style of his thoughts and the object of his wishes, and those thoughts and wishes deliberately, or at least consciously, obeyed, have made him what he is. Now, in taking advantage of circumstances, has he not obeyed a law, or, in prosecuting the suggestions of his interior propensities and wishes, has he not rendered a virtual and devout obedience to an authority which claims him as its willing subject? And in saying this, we derogate nothing from the dignity of man's spiritual nature, when we reflect that these laws of his own private being are only a part of a magnificent and universal system, which springs from the counsel of the All-wise One of Eternity, and were destined to produce those forethought results, that exhibit and magnify His glory. Nay, how can that be derogatory to man, which pertains as well to the Divine Sovereignty itself? How should that offend his spiritual nature, which makes it participant with the Divine? We will speak cautiously, for we feel that the mind never staggers beneath its conceptions so tremblingly, as when it is burdened with the thought of God. Yet, with caution let us say, that even the Sovereign of the universe acts not, and decrees not, without law. He uses not the whole of His almightiness, or, at least, He uses it not *always*.

There is, to His mind, the law of the universal reason, and the rule of immutable fitness, by which He restrains and guides His actions. He has not produced all He might, because His wisdom stayed His omnipotence; teaching it not to work wantonly, but for an end; and when that end was wrought, His power returned, if we may so speak, and entered again into the deep centre of the Divinity.

"It is not good for man to be alone," was the Divine reason for making man to live in society; and when all things were created, and the creation was surveyed, they were compared with the standard and archetype of the Divine Mind, and were pronounced very good. So that Heaven itself has a pattern, and a rule, and an end, which are, even to the All-wise One, as a law. From the fixed and eternal idea of the good and the true He learns His purposes and designs, while the infinite perfection which His nature is, tends infallibly to be and to do the best; so that it is not too much to say, that, as the rule and standard of the Divine actions is the best and infinite good, so the concurrence of His most excellent nature renders the great Sovereign Himself the most profoundly, because infinitely, obedient to law.

It is not for man, then, to claim exemption from the necessary order of the universe. If he would, he could not disguise the open fact of his condition; that he was born under law,—made to be loyal and obedient to some authority of nature, or of reason and truth. And if he could cloak and cover over the features of his *condition*, which prove him to be subordinate, he cannot conceal, at least, the tendencies of his own interior nature, towards the acknowledgment of such a state. He has a faculty, in the midst of his own being, which is shaped and configured to Loyalty and Law. There is a deep recognition, by his spirit, of the claims of truth and righteousness and goodness. There is a special place and room in his mind for the idea expressed by the word Duty. There is no man who does not understand you, when you say, "you ought." Every man feels it within, and feels, too, that it is a power against which rebellion were more fearful and more execrable, than against all the conceivable array of outward force that can be brought to intimidate and subdue his soul withal. Force is not necessarily irresistible. Torture may be borne by pride or patience. Threats may be defeated by courage, and fear may be drowned in business and care. But an authority that is spiritual is sure to be victorious, be it for good or bad. Sceptreless, badgeless, it sits on the soul, as on a throne, and bends down my nature to its felt sove-

reignty. I am its consenting, or unwilling, but, at any rate, its passive subject. I suffer it, but I cannot act upon it. I know that it is, but I do not know where it is. It grasps my spirit and controls my consciousness; and the more I writhe against its power, the more vitally do I feel that I am not a sole and independent creature. It is not a fear, nor a phantom, but a spiritual instinct. It is within me, but not of me; or if it be a part of my spiritual organism, it is not the subject of my will and appetites. I cannot make it minister, like my hands and feet, to my appetites and volitions; but it works, as the heart beats, by an involuntary power. It may throb the harder, as I tax and violate its nature more, or it acts with a gentler and unconscious influence, if I suffer it to act unhindered; and it ministers healthfulness and strength to every function of my being, but no power of my will can force it into stillness. Its influence is vital. I must cease to be a man before I can be divested of this essential action of my spirit, teaching me that I ought, and coercing me that I must, be loyal and subject.

Coleridge relates an anecdote so aptly illustrative of this operation of our spiritual being, that we cannot forbear to introduce it. It was of a naval officer, who, on taking command of a man-of-war, found a crew composed of the worst materials, and full of the spirit of mutiny. What terror could effect, by severity and frequency of punishment, had been done. And this effect was, he says, like that of a polar winter on a flask of brandy. The furious spirit concentrated itself at the heart with tenfold strength; open violence was changed into secret plots and conspiracies. The new commander instantly commenced a system of discipline as near as possible to that of ordinary law. He avoided as much as possible, in his own person, the appearance of any will, or arbitrary power, to vary or remit punishment. The rules of the ship were fully made known, with the penalties for their violation respectively. Excepting in the case of mutiny, a space of twenty-four hours was appointed between the first charge and the second hearing of the cause, when the accused person was permitted and required to allege whatever he could in his defense. If no satisfactory answer could be given to the three questions—Did you commit the act? Did you know it was in violation of the rules? Was it not wholly in your power to have obeyed?—then sentence was administered, and a space of time again allotted before its execution. During this interval, the feelings of the commander would often betray themselves in his sympathy for the culprit, in a manner

most observable, so that it was evident the punishment was not his, but the law's; and whenever he perceived in the offender any trait of nobleness or self-respect, he lost no opportunity of saying, "It is not the pain you are about to suffer that grieves me; you are none of you, I trust, such cowards as to turn fainthearted at the thought of that; but that, being a man, you should make it necessary to treat you as a criminal."

The success of the plan was most conspicuous. Ruffians, who, like the old buccaneers, had been accustomed to inflict torture on themselves for sport, or in order to harden themselves beforehand, were tamed and overpowered, how or why they themselves knew not; and days after the punishment, when the pain was remembered only as a dream, the fiercest spirits would be heard most earnest in their entreaties for the commander's forgiveness. It was an invisible power that quelled them, a power that was irresistible because it took away the very will to resist. It was the spiritual power and awfulness of law, which swayed and bowed the whole man.

We consider this instance as both illustrating and proving the truth that lies at the foundation of all just views of government and polity—to wit, that man was born for loyalty and obedience. Else why should there be these instructive appetencies of his nature—this vital acknowledgment of authority—this sovereign, interior sense of duty, which nothing outwards can subdue, and no spiritual habit can eradicate—which is superior to lust, and anger, and revenge, and ill example, and self-indulgence—and moulds by a plastic power the spirit, as if God had bowed Himself again to undertake a new creation? Why is there this overruling tendency of nature, if it have, and can have, no corresponding object? There is not wont to be such a disproportion and want of fitness in the order of the universe. All things else have their end and destination. The means are no more necessary to the end, than the end is to the means. If the one be wanting, the end is frustrated; if the other, the means are unprofitable and vain. Means and ends, faculties and objects, desire and supply, make the joints in the great skeleton frame-work of the universe; and if they be severed, or denied each to the other, there is a dislocation in the body, a loss of power and symmetry, a disturbance of function, pain, and distortion of movement, and all the symptoms which show the times are out of joint. From the divine rule of fitness we argue strongly, that because man's supremest instinct is to law, submission to rightful authority is his fitting state.

But the question is sometimes urged, by way of objection, whether these views are consistent in their influence, with the largest liberty of mankind. But we regard such a question as not pertinent to the subject. It matters not what degree of liberty man might have been made to enjoy, under other circumstances. Those circumstances are not his. He was made under law. He is under law. He must be under law. If these points are proved, then the only practical question is, can he secure the highest freedom, of which, as a subject of law, he is capable? That he may enjoy what we call liberty, while he is acting under the most implicit authority of law, is, we think, capable of proof.

Thus, for example, when we lift our minds to behold the great Sovereign of all, sitting in the calm supremacy of unquestioned power and authority, wielding as He will the mighty energies of the universe, with none to stay His hand, or say unto Him, "What doest thou?"—we behold the realization of the greatest potential freedom; yet at the same time, because this ineffable excellence renders it impossible for Him to commit a wrong, there can be no being so absolutely controlled as He.

As an inference from this view, we might argue, that not only is liberty compatible with obedience, but beyond this, that the highest liberty is found in obedience to the most authoritative law; and in proportion as we approach the Most High, in deference to the great principles of truth, and the law of right, in the same proportion are we exalted in the range of our freedom, and the unchecked play of our wills. And so, on the other hand, he who aims to throw off the authority of law, does by that act rend the charter of his freedom, binds upon his own neck the chains of debasement; and if he could thoroughly succeed in his endeavors, and liberate himself from the influence of rules and principles of conduct, what would he be but the prey of impulses, fickle as the wind; the sport of a playful or a malignant chance; the very football of fortune?

No, there is liberty only in law. It is law alone which makes us free. For law is theoretical justice, or theoretical truth, or theoretical benevolence, according to the subject with which it is connected. It is the exponent and manifestation of that ideal good to which God made us to aspire. It is always more perfect than our obedience, and because it is so, it is continually challenging and inciting us to a higher reach of attainment, and a more consummate excellence, a nearer approach to itself; and because the law of our spiritual

being is progressive, the very expanding of our faculties to embrace that theoretic excellence—the venting of our energies in the enlarging course of improvement—the mounting up of our spirits to approach the first bright, first fair of eternity, Who is embodied perfection of law—is itself a liberty so exalted as belongs to none others than the angels.

Thus much we have said to show that, as a general truth, submission to authority is the essential condition of man, and that obedience and liberty are not so much correlative as identical, and we cannot close this part of our subject better than in the oft admired eulogium of the great Hooker, upon the character and dignity of law: “Of law,” he says, “there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world. All things in heaven and earth do her homage—the very least, as feeling her care, and the greatest, as not exempted from her power—both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.”

And now, supposing this principle is acknowledged—we are all of one mind in this matter. Supposing that we all agree in this general position, that obedience to some law is our necessary condition, the question that comes home to our businesses and bosoms as American citizens—a pregnant question too, and full of the seeds of things, is, “Where is the seat of authority, the centre and home of law?” Where resides that invisible sovereign, whose voice is the echoing of the Divine announcement—whose person is the embodying of Divine authority—whose decree is the translation of the Divine will, and whose venerableness is the representation of God’s awful majesty, before which His creatures should bow with filial homage? Does the structure of our political system supply an object of loyalty? Do the maxims of our government recognize such an object? In a word, where is the government? It may seem an abstract question—but who that has studied with an intelligent eye the history of nations, has not marked the power of abstractions on the minds of men, in stirring and promoting every signal change in their affairs? It is enough to notice, in illustration, the two most conspicuous events of modern times, the Reformation, and the French Revolution—when the lucubrations of the closet became the rules of the working day, and the cold cogitations of philosophers drove the excited people, as one man, into the enthusiastic, life-consuming work of revolution.

(Where then is the source of civil and political authority, the

fountain of law, to man? No one will dispute us when we answer, "*in heaven.*" God is the supreme Lawgiver—all ultimate authority is with Him. Law is His mouthpiece, and, as Hooker says, her seat is the bosom of God. This is not a question of creeds. All besides the Atheist will agree, that the best conceivable government would be a theocracy, where infallible wisdom was at the helm, where counsel and direction could be sought at the eternal Source, and where the words of command were live words leaping from the lips of a present Deity. A theocracy there was once, and might have been longer, but in the folly of their conceit, men prayed for a king, and in His wrath, Heaven answered their prayer, and a king they had.)

But Heaven has not abdicated the seat of authority, or renounced the sceptre which is the badge and token of an universal dominion. By Him kings reign and princes decree judgment, no less now than ever. Whatever be the form of government, or method of administration, there is still such a thing as government itself, which, as an institution, is divine, which is the type of Heaven's own rule and the expression of Heaven's own authority.

All government is of Divine appointment; but varies in its character to suit the different relations of mankind. Men were always social beings, and if the historical fact did not establish it, the fact we have discussed, viz., that all the tendencies of their nature are to law, would prove *à priori*, that they were made for such a state. Some form of association is necessary. Individualism, because it is exclusive, is forbidden by the nature of things. Now, from the beginning, there have been three distinct forms of human association, three constant institutions. They have marked the history of man with three bright lines of light, which began in the first manifestation of God to His creatures. They are like the rays of divinity, and, as they stream down to us, they prove by their unbrokenness now, as effectual as at the first, that their appointment is still divine, their authority God's own. These three institutions are the Family, the Nation, and the Church. From the earliest period, we say, the world has never been without them, and in the earliest period they were all theocracies, and God dealt with men in only these relations. Human institutions, in their structure and relations, were divine in their authority; they were divine in such a sense, that their laws were sacred; the breach of duty to either was a sin against God. They were all theocracies, we said. God manifested Himself to them in the way of personal supervision, and

He dealt with men only in one or the other of these three relations. If He blessed an individual, that blessing reached forward to the long line of his posterity ; or if He cursed, the malediction stretched out its withering arm to grasp the unborn generations of his family as well. If He chose to exalt a people, or a nation, it was still as a nation they were exalted. The promised land was dispensed and apportioned, not according to their deserts as individuals, but according to their connection as parts of that national stock. And if He chose to reverse His hand then, when the terrible decree was written on the palace wall, " Mene, mene, tekem, Upharsin," it was not the death of a monarch that was denounced, but the downfall of the most magnificent kingdom the sun shone upon. And again, in that more sublime relationship of His Church, it was to the institution the promises were made, and the woe foreshadowed. If He hid His countenance, or removed the candlestick, it was for the Church's sins, and it was still to the Church, as an institution, of which it was said, " the gates of hell shall not prevail against it." " God is in the midst of her, and she shall not be moved ; God shall help her, and that right early."

Now the point which we wish to bear in mind, is this, that it was to the Family, the Nation, and the Church, as institutions, as invisible but perpetual corporations, yet acting in visible and outward forms, that He directed His dealings. It was not the individuals, as such, who at any given moment constituted the body of members. It was not a single generation who were the objects of His regard and the subjects of His law—as if the succeeding generation were to live under a new code and a different dispensation. Whether that corporation included in its list of members five or five thousand, it was still the institution of authority and the object of the divine enactments. As an institution, it spoke in Heaven's own stead, and as Heaven's vicegerent upon earth : its authority was sacred, its obligations divine, and their breach was a sin. Now we find no difficulty in realizing this idea in some of its connections. We can understand that there is such a thing as filial and parental obligation. We call a child unnatural who repudiates his father, even though that father has shown himself dead to the parental duty. The merits of the individual we place aside. We do in our familiar thoughts and speech, recognize such an idea as parental authority, even when the father is weaker and less worthy than the son. We acknowledge a filial obligation, though it be grounded on nothing else but the fact of sonship ; there is a family law, and

principles of family government and duty, which are unlike the code of any other human institution ; which bear a peculiar and special sanctity, and which, in their violation or neglect, expose the offender to the reproach of unnatural baseness. So nearly is this tie religious, that the ancients gave to the faithful son the distinctive title of pious. Now in all this we acknowledge such a thing as an institution, which may be contemplated apart from its members. We look upon the family association as perpetual, though the succession of individuals comes and goes, and changes forevermore. We recognize a family relation like no other on earth ; its duties the same, whether in one hemisphere or another, its laws as binding in the nineteenth century as in the patriarchal age—the breach of those laws just as criminal, whether by you, or me, or by Absalom. There is an institution which never dies, a divine institution, whose laws find their ultimate authority, not in the will of the individual members, but in the deep and primitive fact, that God established it.

Now this, which we thus practically acknowledge in the Family, is exemplified again in the Church, which, with its ministry, its truths, and its sacraments, is no less perpetual in its subsistence—alike peculiar in its character, and in its laws and sanctions confessedly divine. Different from the family institution in the superiority of its relations, bringing us directly to God, more vital in its interests, because they affect the soul, and more awful in its sanctions, because they compass eternity, the Church is like the Family in this, that it is an *institution* indefectible as the human race ; and as much an institution, with its own unchangeable being, and its invisible and abstract life and authority ; as much an institution, whether it embrace the congregation of Eden, the eleven disciples in the upper chamber at Jerusalem, or the three hundred and thirty millions of believers of our own generation. Its Chief is in Heaven ; and the Church echoes His divine voice ; proclaims His will ; enforces His discipline ; so that whatsoever it binds on earth, is bound in heaven, and whatsoever it looses on earth, is loosed in heaven. The idea of the Church, and the idea of the Family, are totally independent of that of the members who compose them. It is to that idea, not as a mere notion of the fancy, but as an actual spiritual subsistence, the more real and efficacious, because spiritual, and yet seen in its outward forms and relations, that we all attach the conceptions of unity, perpetuity, and authority, and law, and duty. It is against this spiritual power we offend, when we violate the obligations of the Family or the Church,

and it is to this we pay our practical reverence, when we obey.

We have dwelt long upon the considerations of these two institutions; not because they are immediately joined to our present purpose, but because they illustrate the view which we wish to present of *civil* government. We knew that we are accustomed to think thus of the Family and the Church, but we feared lest our democratic education had disqualified us for thinking so freely of the State, and we preferred suggesting the view first in the way of analogy. But now is any one prepared to say, why the same does not hold true of political, as of domestic and ecclesiastical government? Why is there not a spiritual idea, but yet an actual subsistence to the State, as well as to the Family and the Church?

They were all equally of divine appointment, each the object of the Divine Providence, and each in its own sphere of influence, the depository of power and authority, which could come from none other than God. Who made thee a ruler or a judge over me? The law, you answer. But what gives the law its binding efficacy—strength? Then, if I am stronger than my ruler, I may usurp the sword or the ermine. The majority of mere wills? Then I may muster a larger number of wills, and overpower the law—or, just as easily, I may seize the weapons of rebellion, and intimidate those wills, that they shall not dare to speak; and then, where is the law? Its majesty is a mockery; its word an idle boast; its power that of the strongest. It is brute force, after all. Law is not the expression of mere will—it is the voice of the universal reason, prescribing my duty, curbing my wildness, and defending my weakness against the overpowering wills of other men. It must have a dignity superior to the excellence of bone and muscle, and an authority higher than my neighbor's whim, or my neighbor's conscience, or I can pay it no reverence. The inbegotten pride of man refuses to bow down to it. Law is not in will any more than it is in parchment. I can trample the one as easily as I can rend and scatter the other. There must be a power behind the law, an unseen, a spiritual power; call it an abstraction—it is a power. I recognize a divinity in it. It seizes my spirit. It constrains my reverence. It impresses me with the conviction of superiority. It holds me by the sense of duty, and if all the forces of the land were mustered at my disposal, I am uneasy if I disobey it. The law will vindicate itself, for it is Heaven's own voice and power, acting through the visible form of the State.

It is the State that warrants the laws. It is the authority

that is gathered up in this spiritual thing, this abstraction which we call government, which is only the agent by which God rules our civil interests. This is the idea we wish to enforce. We unconsciously recognize it sometimes in our thoughts of patriotism and duty, but in modern theories it is too often exploded. We recognize it when we speak of the constitutional, the fundamental law—the guiding law, which restrains and shapes all other laws—which quells the factious mob, and secures the lesser party against the despotism of mad majorities. Why do we speak with reverence of the Constitution—a thing of paper and ink? Not because it is always wisest, for many think it might be amended, some in one respect, and some in another. Not because its framers were older men than we. Not because it was the voice of a single generation; for that generation is balanced by the present. Analyze the feeling in our own minds, and we will find that we unconsciously ascribe to the Constitution of the land, a sacredness that springs not from the earth. We invest it with a hallowed nature and power. Its voice is not the mere direction of three millions of men, assuming to govern a generation of twenty-three millions. It is the voice of the nation. It is the decree of the spiritual, abstract State, which, like a veiled deity, sits behind the law, and utters the solemn and majestic voice of reason, of truth, of divinity. We listen, we reverence, we obey. He who arrays himself, or attempts to array his fellow citizens, against the Constitution—interpreted not by himself, but by the highest Court of the land—is and must be a traitor to his country.

But the question may be started, whether this view can be made to accord with the maxim, that the will of the people is the supreme law. We reply, it never was intended that the mere popular will should be supreme. The programme of our government never propounded this maxim. It was the deliberative reason of the people; it was their collective wisdom, interpreting the dictates of the universal reason, and proclaiming the result as law, sanctioned by truth, and made authoritative, not by the wishes of men, but by the divine teaching of the great Ruler, convincing men's hearts of duty to the law. In no true sense is the mere will of the people the rightful authority. Every theory founded on such a principle results inevitably in the dominion of the strongest. Perpetuity to the Nation, there is none; obligation to the State, there is none; the honor, the credit of the State, there is none; security to the minority, safety to the individual rights, there are none. There is no escape from such anarchy, but in the view

that presents us truly with an ideal, a spiritual sovereignty, investing not the persons, but the office of government, and which, as the delegate of Heaven, shall speak as the voice of God.

The wholesome operation of this principle we will endeavor to describe.

First, then, mark the effects of this view in adjusting the question of State punishments. In any other view, all punishment is resolved into the power of the strong over the weak ; of many over the one, who may chance to thwart their plans or oppose their will. Capital punishment is the grossest violation of human rights that can be conceived, because life is the most precious right. But on the grounds we have discussed—the State as a divine institution—a supernatural person has a right superior to that of men, the right of offended authority to vindicate itself, the right of God against the rebellion of His creatures. And when the State utters its solemn sentence, it is not the voice and will of one poor feeble man, though called a judge, and clothed in ermine ; neither is it the collective will of the masses, who throng the courts ; but it is the voice of the power that is ordained of God, asserting its right as divine, and inflicting sentence, not because the offender chose to follow his own will in opposition to yours and mine, but because he violated his allegiance to Heaven's delegate, and traversed and trampled the rules and institutions of God.

It is on this ground, and this alone, that capital punishment can be justified, and on this ground it is made both right and necessary. For inasmuch as the command stands unblotted upon that record, which shows Heaven's plan of dealing in human governments—"Whoso sheddeth man's blood, by man shall his blood be shed"—then, since human government is as truly a divine institution as at the first, there can be no departure from that decree until it be divinely repealed. And punishment is no invasion of the rights of men, but a taking back by Heaven, for its abuse, the life that was only loaned to be improved.

Again, let us mark the bearing of this view upon what we call the duty of patriotism. How are we to interpret this instinctive feeling of love for our country, springing up uncalled for in the bosom of every man, and often nobler in woman, and which it is our bounden duty in these days to cultivate, and filling with romantic enthusiasm even the child's heart ? What is the object of this ennobling passion, which, more ample and sublime than domestic love, is second only in

purity and fervor and sacredness, to the holy bonds of the Church? What is it that makes a patriot's death well nigh glorious as a martyr's? What does he love when he loves his country? Nature and truth were made for each other, and affianced by the decree of God. If the instinct be living, there must be its living, actual object. Is it, bright skies, and green fields, and a genial climate? Go, ask the patriot Swiss; nay, ask our fathers. Is it the masses he means, when he says he loves his country? He knows them not; the multitude of his countrymen he never saw. He owes them nothing. If he loves them, it is only with the love of philanthropy, which is indiscriminating of nations and people. Is it his family and friends he fights and dies for, when he dies for his country? No, we call such love by another name—parental, fraternal, filial. The family affection is the most powerful antagonist to the patriotic love. The childless, fatherless, brotherless man should make the most ready patriot. Is it then a selfish vanity, a mere thirsting for applause, that men have all along mistaken for the love of country? No, for vanity is self-seeking—patriotism, self-sacrificing; vanity is defrauded of its object by death—patriotism is never gratified to the full till it can pour out its blood. Vanity triumphs only in victory—patriotism is most glorious in defeat. The object of patriotism, again is our question. Answer it who can, on any other theory! We present our own, and yet not ours, but the theory of philosophic minds in long ages gone, and the theory of true hearts in all ages. It is the abstract nation that the patriot loves. It is the spiritual image of the State—the ideal embodiment of authority, the guardian genius of the land, standing to us, in all our national relations, as a divine mother, to whom we pay the tender and ennobling homage of her children. Our love to her is filial; we triumph in her glory; we pity her misfortunes; we burn at her disgrace; we share her reproaches and woes; we defend her with our lives, and when we die we only wish to lay ourselves at her feet, look up into her countenance, and say with our last panting gasp—I die content, it is for thee! There is a place in every man's heart for this love; to every man this love has a spiritual object—lifting him out of himself—giving him a conception of noble duty, and filling him with an enthusiasm, so pure, that it is only the first grade this side of godliness. The view we have contemplated provides for the sentiment of patriotism in its most vital and sublime power.

Again—springing from these same principles arises the moral propriety of defensive war. As the conservator of the

Commonwealth, the Divine State acts with a superhuman authority in repelling foreign invasion, as much as in quelling domestic crime. The nation, as much as the household, needs the ægis of a heavenly care; and the decree of national resistance seems no more abhorrent to philanthropy, than the sentence of personal punishment.

In truth, where the authority of Heaven is concerned, there is no place for the intrusion of human sympathies. That Divine Power that holds all life in His righteous hand, must be supposed to act without cruelty or passion. Only prove a Divine command, and you remove the question at once without the bounds of our importunate sensibilities. In His dealings with human life Heaven may employ such agencies as it will, an earthquake or an army of living men. There is no essential difference of morality between the destruction of Sodom and the extermination of the Canaanites, for both were specifically, divinely ordered, although in the one case the agents were men, and in the other the elements. Abraham's sacrifice, which, under other circumstances, would have been cold-blooded murder, was, from the circumstance of a Divine command, transmuted into an act of obedience, so rare and rich, that it drew down an entail of blessing upon his long posterity, and became the outstanding example of piety to all generations of men. So essentially does the morality of human actions depend upon a law above ourselves.

If, then, we have shown the Divine mission and authority of civil government, the inference is not to be shunned, that it not only may, but must enforce, if need be, the great purpose of its establishment. In compelling the aggressor to peace, in suppressing insurrection, and in quelling treason, the State acts in her abstract divinity. She adjudicates the question of right, and then summons her physical strength, to maintain the inviolability of the ordinances of Heaven, by a righteous self-defense. A terror to evil doers, and a praise to them that do well, she bears a sword given her from above; and she bears it not in vain. This is the law of her existence. It enters into the very conception of sovereignty. Any theory which controverts this view, must renounce the principles for which we have contended, and with them the supreme authority of revelation. It must be a theory which makes religion to consist of philanthropy, exclusive of piety. A theory which draws its principles from our own natures, instead of God's; which amputates some single truth of ethics, and carries it far away from the body of truth, where it must grow corrupt and pestilential. It must overlook the great facts of God's moral ad-

ministration, and the deep principles which lie imbedded in them. The religion of that theory may be anthropology, but it is not theology. It is a theory, not of a general principle, but of one idea. It is the seed and essence of radicalism; its fruit is a bitter, deadly fanaticism. It is individualism setting itself against Constitutionalism; and though it must be tolerated in religion, it cannot be tolerated in the State.

And now we wish to draw one more and final inference from these principles. If government be of Divine institution—if the State and its magistracy are allied, by a direct relation, with the Supreme Lawgiver—then should they who administer the State, seek their instruction from Him whose agents they are. If He established for perpetuity the political organization of society, as well as the domestic and the ecclesiastical, shall we not suppose that His oracles will utter the rules of political wisdom, as well as the precepts for the Family and the Church?

We have already cited the well known instance of the Jewish theocracy, to prove that civil government was an object of Divine rule, and we wish to make a further use of that fact. The whole Jewish system was a constant symbol, representing doctrinal truth, and exhibiting the principles of the Divine dealings. The promises to the Church of that narrower dispensation, are valid to the Church of the New Testament, in all the breadth of its universality. The law of domestic duty to the Jew, is no less the law of your family and mine. And why, by a parity of reason, is it not as true, that in the rules of the Jewish theocracy we may learn the universal truth, that Jehovah is the God of nations, by a direct and actual supervision—that He has a *will*, to be by nations observed, on penalty of His displeasure? On this ground, the Bible is the text-book of political wisdom, as well as of its edification. If it be the true guide of the religious, it is not less the statesman's manual.

Oh! why do men stoop to the muddy pools of human wisdom, when they can drink of the refreshing stream fast by the oracles of God? All the maxims of political science are precarious at best; drawn by uncertain generalizations, from mixed, or doubtful, or insufficient facts, the guessings of sagacious minds,—but human minds still,—unable always to discriminate, among fluctuating objects and shifting phenomena, and reaching only timid and uncertain conclusions at last. Politics, with all the accumulation of philosophical research through the centuries gone, have not yet reached the dignity, consistency, and certainty of a science. Moreo-

ver, the axioms of political wisdom are only the fruits of experience ; they are a sort of phosphorescent light, which marks the track in which the ship has gone ; it is a light behind.

And, in applying the experience of others to our own prospective course, we are never sure that they correspond, in all that is required, for a perfect parallelism ; and the statesman's course must ever be, with such guidance, changeful, hesitating, and dangerous. How much better, then, to turn to the wisdom, that is prophetic ; the principles that are sure, and which prove, *à priori*, that the course is true. How much better, if it can be had, is the divine voucher of political wisdom, "Thus saith the Lord ?" How much safer is the course of the State, and more glorious its destiny, when, like the Christian, its course is a walk of faith, seeing Him who is invisible ! How much better is all this, if it can be had ! And it may be had, and had from the Bible. In its prophecy, in its precepts, in its history, are found involved, or exemplified, every sound maxim of politics, that has ever been accredited, and more than men ever discovered. In the dealings of Jehovah with the nations, may be read the lessons of civil policy, not in the form of skeleton abstraction, not by devious and doubtful inference, but practical, warm, living, and divinely decreed. They are not so much reasons as they are reason itself. So speaks the wise poet of the writings of the Jewish prophets :

"As men divinely taught, and better teaching
The solid rules of civil government,
In their majestic, unaffected style,
Than all the oratory of Greece and Rome.
In them is plainest taught and easiest learnt
What makes a nation happy, and keeps it so ;
What ruins kingdoms, and lays cities flat."

Man's mind acts behind ; it reflects God's mind from before. He prophecies and anticipates. Man snatches at the little fragments of truth, as they float past on the stream of time, from the dismembered pile of knowledge ; but God's prospective and embracing view sees in one scope both the primitive mass and the final bearing and landing-place of each particular particle and member of truth. If history be philosophy teaching by example, the Scriptures are divine Omniscience teaching by prophecy. Surely, then, a divinely ruled State may learn of its ruler. Surely, the Scriptures were meant for nations as well as men. Let the nations see to it, that they do not despise their Governor. Let us see to it, for under our polity almost every man is, in a sense, a

magistrate, and every man should be a statesman. He should be, therefore, divinely taught. Let the young men take heed to their responsibility. The State, Heaven's daughter and minister, is committed to our guidance. She was born in difficulty and pain. She was cradled amid tempests. She was nurtured from a foreign breast. She grew fair even in affliction. She has been fiercely assailed; but, thank God, she is not destroyed. She is a guest with us. Let us cherish her, for we are entertaining an angel.

We will not bring our remarks to a conclusion, without saying, that, notwithstanding some fears which we had entertained for the safety and perpetuity of the American Republic, those fears are subsiding; though the special necessity for fearless and prompt loyalty to the Government has not yet ceased to exist. The mutterings of treason, and the incitements to open rebellion, are still on sale at the shambles; labeled with every conceit which the madness of fanaticism, the malignity of infidelity, and the selfishness of demagogues can devise. And yet we are beginning to see and to feel, that God, in His Providence, will conduct the Ship of State through the perils that threaten her, preserved for a high and holy destiny. We feel this confidence, as we witness the tide of loyalty flowing in from the hearts of the American people in every section of our widely extended country. The sentiment, *THE UNION MUST AND SHALL BE PRESERVED*, echoes back alike from the shores of the Atlantic and the Pacific, from the forests of Maine and from the rolling *pampas* of Texas. We feel this conviction, as we see men, who have grown old in the service of the State, forgetting party interests and party watchwords, and rallying together, with more than Roman patriotism, in the cause of their country, and their whole country. We felt this conviction when, but recently, as the Minister of God stood up in the Capitol at Washington, and in words of burning eloquence portrayed the horrors of domestic war, and told of the hopes that must perish in the grave of the Republic, we saw the tears which coursed down the cheeks of those gray-headed patriots, and statesmen, and warriors, who hung upon his lips; and witnessed the kindling up of generous and godlike purposes, in those noble countenances. It was a sublime spectacle, and we thanked God for it.

Meanwhile, there are dangers, and there are duties, still remaining. And we here implore the Government to vindicate the authority and the majesty of law, at every hazard and at every sacrifice. We submit the question, whether the li-

centiousness of the press and of the pulpit has not already amounted to positive crime against the State; and, as such, whether it does not demand the serious attention of "the powers that be." If we read aright, the Newspaper which we have placed at the head of our pages, breathes and incites to nothing less than the rankest treason. We implore the Ministers of Religion to inculcate more faithfully the duty of Loyalty. We implore parents to bring their sons and their daughters, like the Carthaginian general of old, and cause them to swear unbroken fidelity to the Altar of their Country. We implore the people to frown upon demagogueism of all kinds; but most of all, that meanest of all demagogueism, which attempts to steal the livery of Heaven and the Banner of the Cross to serve the devil with.

We have faith in the future. We believe in the righteousness and equity of the Compromises of the American Constitution. **LOYALTY TO THAT CONSTITUTION IS DUTY TO GOD.** There is a "higher Law" than the Constitution. But the Author of that "higher Law" has impressed upon the Constitution the seal of His own divine authority. The modern appeal to a "higher Law," which is fast becoming the common rule, and not the rare exception, is, in its nature and spirit, a real denial of all positive and objective Law, either in the Family, the State, or the Church. The individual is himself his own Law, and he ignores and defies all other. Such things as sin, vice, rebellion, treason, heresy, murder, adultery, theft, cannot exist so long as the man is true to his own nature. And of this, he, and he alone, must be judge. This is the infidel theory, endorsed and propagated by our modern reformers, in the name of Christianity. In respect to the Family, it is Socialism. To the State, it is Treason. To the Church, it is Schism. In all, it is one and the same, poor fallen human nature, warring against the Ordinances of Heaven. The time has come when the State, the Family, and the Church, must keep sentinel by night and by day over the sacred deposit committed to their trust, even though the press and the pulpit unite in raising the cry of tyranny and bigotry.

DR. JARVIS' CHURCH OF THE REDEEMED.

ART. VI.—*The Church of the Redeemed, or the History of the Mediatorial Kingdom. Vol. I. Containing the first Five Periods; from the Fall of Adam in Paradise, to the Rejection of the Jews, and the Calling of the Gentiles.* By the REV. SAMUEL FARMAR JARVIS, D. D., L. L. D., Historiographer of the Church, &c. Boston and London : 1850.

THE observation has several times been made, that the middle of the century is notable in the American Church, for the publication of three such works as Dr. Jarvis' History, Mr. Hoffman's Canon Law, and Prof. Adams' Ethical Treatise. The first named of these works might alone mark an era in our theological literature, and give to the earnest Churchman a feeling of just pride, that such a contribution to sacred learning had been made by an American scholar. It would be idle for us to attempt an elaborate eulogium on such a volume, proceeding from such a source. It would be more idle to endeavor to compose an essay which should either throw light upon its subject, or present, in a condensed form, its results. The former is needless, the latter is almost impossible. Ours shall be the humbler, and yet the more grateful task, to point out the great bearings of the work, to indicate its manifold uses, and to speak of its value under various aspects. For like every other really great production in any department of learning, while written for a special purpose, it admirably fulfills many other purposes; and that the rather, because, between the departments of no science are there such numerous bonds of union, as between those of the queen of all sciences, Theology.

It will, however, be proper to state, in the beginning, the general plan of the venerable author; and this shall be done in his own words:

"As far as our world is concerned, the history of the Church commences with the Fall. Properly speaking, therefore, it is the history of the divine œconomy of human salvation through the merits of a crucified Redeemer, beginning when sin had rendered that redemption necessary, and ending with the final subjugation of the great author of evil. We may apply to the whole mediatorial kingdom what has been said of the book of Psalms, that it presents to our view one magnificent drama. 'The redemption of man and the destruction of Satan is the plot.' The persons are—the ever-blessed Trinity; Christ, uniting in one per-

son the divine and human natures; Satan, his host, and all other beings who have become his agents; the Church of obedient and blessed angels, and of the just made perfect, as well as the Church militant here on earth. The scenes, Heaven, Earth, and Hades. 'The time of the action, from the fall to the final overthrow of the apostate faction and the general judgment.' The several acts, the epochs of human history.

"In these epochs, the benevolent designs of Almighty Wisdom have been apparently frustrated by the machinations of Satan, and the consequent corruptions of mankind; and it is very observable that each of these periods ends with a signal act of judgment and righteous retribution inflicted on the enemies of God; or, to use the language of St. Paul, 'the righteousness of God revealed' in blessings 'to every one that believeth,' and 'in wrath' 'against all ungodliness and unrighteousness of men.'

"I. The first period extends from the triumph of Satan, and the promise of a Redeemer, to the epoch of the General Deluge.

"II. The second commences with the ark and its inhabitants—the Church of Noah—and ends with the general corruption of the second human race, of which he was the parent; the separation and call of Abraham alone as the great father of the faithful, and the consequent abandonment of the whole Gentile world to their voluntary blindness and impurity.

"III. The third extends from the call of Abraham, and exhibits the corruption of his own posterity, included in the covenant of circumcision, which led to the separation of the Israelites, and the giving of a written law.

"IV. The fourth period contains the history of that small nation into which the chosen people had now become narrowed; of their corruptions, and especially their idolatry; and of God's judgments upon them in particular, gradually increasing in wrath as their enormities increased; from the giving of the law to the destruction of the first temple, and their captivity in Babylon.

"V. The fifth exhibits a still smaller reduction of the covenant people, and extends from the return of the tribes of Judah and Benjamin, with the Levitical priesthood, under the Persian monarchy, and the building of the second temple, until even these filled the measure of their iniquities by the rejection of the Messiah, and thus brought upon themselves the consequent destruction of the second temple, and the general dispersion of the Jewish race among the Gentiles.

"VI. The sixth period is that in which we live; beginning with the resurrection of Christ, by which He was declared to be the Son of God with power; and containing the divine manifestation of mercy, hitherto restricted more and more, but now opened again, and enlarged so as to embrace all the nations of the world; and looking forward to the Second Advent of the Son of God, when the final separation will take place between the wicked and the good. This whole period is declared by St. John to be *THE LAST TIME*; and it will end at the *GENERAL JUDGMENT*, of which all inferior judgments of the preceding periods have been so many types. Then the enemies of God throughout the universe will be entirely subdued and punished; his sovereignty over all his creatures fully vindicated; the immeasurable distance between the Almighty and the highest of created beings fully displayed; and to the present strife between good and evil will succeed *THE EVERLASTING SABBATH*, the never-ending rest, promised to the sons of God—the noon-day of eternity."

No one can fail to be struck with the largeness of view which characterizes this arrangement. If comprehensive simplicity can recommend any ground plan of History, it certainly does the one just quoted. The volume before us comprises the history of the first five of the periods laid down above, and therefore brings us to the commencement of the History of the Christian Church.

The whole plan, then, plainly is grounded on that view which has always been maintained by the great lights of the Anglican Church, and which enters into all sound English Theology, namely, the existence from the very beginning of a Church, a Ministry, and Sacraments. In Bishop Overall's Convocation Book, this sublime view is set forth at length, and remains as the solemn synodical decision of the Church of England. For although King James I, refused his sanction to the work, because he disliked certain political expressions in it, still it passed both Houses of Convocation in 1606, and therefore becomes synodical in its character, and weightier in its decisions than even the consentient views of numerous single writers. By no such writer has it been more clearly or eloquently stated, than by Dean Field, in his Books of the Church. We can scarcely do better for our readers, than by presenting them with some extracts from this great Divine, of whom old Fuller says, that his "memory smelleth like a Field the Lord hath blessed."

"All these, as well angels that stood by force of grace upholding them, as men restored by renewing mercy, have a most happy fellowship among themselves, and therefore make one Church of God: yet for that the sons of men have a more full communion and perfect fellowship, being all delivered out of the same miseries, by the same benefit of gracious mercy; therefore they make that more special society, which may rightly be named the Church of the Redeemed of God. The Church began in him in whom sin began, even in Adam, the father of all the living, repenting after his fall, and returning to God. For we must not think, that God was without a Church among men, at any time; but so soon as Adam had offended, and was called to give an account of what he had done....the promise was made."

"Yet for that Abel was the first that the Scripture reporteth to have worshiped God with sacrifice, and to have been divided from the wicked....therefore we usually say the Church or chosen company of the redeemed of the Lord, began in Abel; who being slain by Cain, God restored his Church again in Seth, in whose race and posterity He continued His true worship till Noah....and chose from among his children Shem, his eldest son, in whose race He would continue the pure and sincere knowledge of Himself, and the expectation of the promised Seed."

"God vouchsafed to be called the God of Shem, till the days of Abraham....God called him out from his father's house, and gave him the promise that He would make his seed as the

stars of heaven.....Great was the honor of his people above all the nations of the world....of whom as concerning the flesh Christ came....in whom that which was foretold was fulfilled, that which was imperfect supplied, and all things changed into a better estate ; so that by his coming, all things are become new ; a new priesthood, a new law, a new covenant, new sacraments, and a new people."

"The society of this new and blessed people began in the apostles.....Here was the beginning of that blessed company, which, for distinction's sake, we call the Christian Church..... And though the Church of the Old and New Testament be in essence the same, yet for that the state of the Church of the New Testament is in many respects far more glorious and excellent, the fathers and ecclesiastical writers for the most part, appropriate the name of Church to the multitude of believers since the coming of Christ."

We ought perhaps to apologize for the length of our extracts : but they present precisely that Anglican view, which, as might have been anticipated, Dr. Jarvis has followed, not only in the admirable general arrangement, but in the details of his learned work. How utterly it differs from the view generally taken by Protestant writers, outside of the Anglican Church, is too plain to need a word of proof. Let it not be forgotten, that it differs also from the Tridentine theory. The Trent Catechism, expounding the Creed, says, that the name of synagogue is applied to the people under the law, "because, like brute beasts, who are wont to gather themselves together, they had respect only to earthly and perishable goods." So does Rome dispose of those, of whom St. Paul says, that "they had respect unto the recompense of reward," putting herself thereby on the ground of those Anabaptists, whose similar folly even Calvin rebuked. Compare with this the language of our VIIth Article, and of our standard Divines ! It is a point which may readily escape even a scholar's notice, but it is one, after all, of no small importance.

With thus much for that general view, which underlies the whole of Dr. Jarvis' work, and gives it its specific character and tone, we proceed, as was proposed, to speak of its great value under different aspects. The first of these is naturally that, in which it comes before us, as a History. Now, we think that one of the great defects in the study of Ecclesiastical History, has been in commencing it improperly. What correct estimate of it can be formed, by one who abruptly begins his studies at the Ascension, or the great Pentecost ; thus leaving out of view the Forty Days, the Lord's Life, and all

the previous Sacred History? What can be the result of such a course, except the one which actually has taken place: namely, that the plan of the Dispensations has been violently ruptured, so that its previous portions remain as the imperfect frustrum of a pyramid, while its latter are removed from their proper position, and we obtain two broken pieces, instead of a united whole? All this imperfection and confusion will be avoided, by making this volume the first book to be read by the student of Church History. And in this lies one of its most direct and obvious uses, and one which we know is deeply cherished by its author.

But besides this, even if Church History is properly adapted and arranged, and there is no such unwarrantable rupture, as that of which we have been speaking, still there is always a difficulty in realizing it to one's self. And this difficulty, we believe, is especially felt, in reference to the Sacred History. We do not indeed forget the valuable and learned labors of Shuckford and Prideaux; still we cannot but remember, that since their time, a vast advance has been made in all that knowledge, which enables us accurately to connect sacred and secular History. And this very connection is absolutely indispensable, in order to the realizing of the former. True indeed it is, that the sacred History is as it were a separate strand running on by itself in the many twined cord of the world's story. Still it is a strand, which, at all points, is touched by and touches all the other strands in that wondrous combination. May it not, in truth, be said to be, the life-strand of the whole, and on that very account, the more difficult to be made real to individual minds?

The value of Dr. Jarvis' volume, in reference to this matter, can hardly be overestimated. It places before the student or the general reader—for it is quite as well adapted for the one as for the other—all those connections and jointings of the sacred History, with the story of the world, which are so much needed: it accomplishes this, within a moderate compass, and in a way which interests, and draws a reader onward. Who but must plead guilty to at least a slight feeling of anticipated weariness, as he has read that long and confused sentence with which Prideaux opens his history? Who but has said to himself, as he has looked at the side date, "Anno 747," How am I to get at the previous connections, and why am I to jump into the deep waters, just at this point? Who but has trembled at the prospect of searching out from many books for himself, and with all the chances of blundering after all, those things, which he wants done ready to his hand, as a *πρὸ στῶ*,

and which his after studies will enable him to accept or correct, as need shall be? There are many other points of view, from which we might enlarge, on the value of this volume as a History, but we have wished to present these, as theologically the most important ones: as bringing before us two great and acknowledged difficulties; difficulties which must entitle any man who shall meet and obviate them, to the thanks of scholars, as well as of general readers. Other and more obvious considerations, we therefore pass by, and proceed to speak of the exegetical value of the work before us.

And here, that great principle which, as we have said, underlies the whole work, naturally claims the first place. There is, in truth, no other principle of exposition, which will not lead into the most utter error, than that of St. Cyril, quoted by Dr. Jarvis on his title page, Μηδέ τις οὐν χωρίζετω τὴν παλαιὰν ἀπὸ τῆς καινῆς διαθήκης; of the Ven. Bede, *Novum Testamentum, Veteri velabatur, Vetus Testamentum, Novo revelatur*; and of our own Article VII—drawn up with that scholastic care which distinguishes all the Articles, and a little thorough study of which, would save shallow sneerers the exposure of their conceit and ignorance—"The Old Testament is not contrary to the New." How mournfully in many quarters this principle has been lost, and to what results men have thereby been led, our readers are no doubt aware. Some have gone one way, and some another. If the Papist at one time has denounced the Church of the Old Testament, and compared it to a herd of cattle, so at another has he sought for the resemblances of the Dispensations merely in outward things, and not in certain fixed principles. If many of the Reformed writers, divorcing those two holy Volumes, which God has joined together, have cast aside the Old Testament, as a mass of "beggarly elements" and things only tending to bondage, so we learn that in a New England University, others, and those claiming to be the very foci of all illumination, have discovered that only the Pentateuch is inspired! All these, Papists and Reformed alike, separate, divide, and therefore nullify the Dispensations. The Papists do so to justify their will-worship, the Reformed, to justify their will-organization. Meantime the Church of England adheres to her old ground, received from the Primitive Church. She holds, to use the words of Mr Derwent Coleridge, that "there is a true as well as a false parallel to be drawn, between the dispensations of God's mercy before and after the coming of our Saviour. The plan of salvation did not begin to operate in those last days, when the Son of God was manifested. Laid in heaven

before the foundations of the world, it was displayed on earth before the gates of Paradise were shut upon the sinning authors of our race. From that time it has been carried uninterruptedly forward to the present hour. Issuing from one source, directed to one end, it were strange if throughout its various modifications, we could not recognize some common features. "Patriarchal, Jewish, Christian, it is, in fact, the same scheme in different stages of maturity." Here then is a ground principle, which must never be lost sight of in the exegesis of the Scriptures.

Now, in the volume before us, this principle is distinctly preserved and acted on. And, for this reason, an especial exegetical value attaches to it, in reference to Prophecy and the Types. The germs of all Prophecy which relates to Christ and His Church, lie enclosed in the awful promise made to "the seed of the woman." From that, as from a kernel, has stalk, and leaf, and flower unfolded. Nor is there one declaration in all the magnificent roll displayed by Isaiah, which may not readily be referred to it. Nothing can more assist the student of this branch of Prophecy, in comprehending all the rich fullness of its significance, than a connected view of its progress and stages, from that vast, indefinite, but most meaning promise, down to the minute statements of Isaiah and the precise calculations of Daniel. In connection with this main stream of Prophecy, must come in, from time to time, adjusted in their proper places, those Prophecies which relate to the Jewish state and to the neighboring nations. And in this way a consistent and finished view of Prophecy may be obtained. Closely connected with this study of Prophecy, if indeed it may not rather be said to form part of it, is the study of the Types. And here, certainly, there has been a want in English Theology. Jones of Nayland's *Figurative Language*, and Mr. Temple Chevallier's *Hulsean Lectures*, are indeed most valuable. Still, they by no means suffice to meet the want. But we are sure that no one can carefully read Dr. Jarvis' volume, without gaining a pretty thorough understanding of the Types of the Old Testament, as well as a connected and enlarged view of Prophecy.

And these enlarged views are the very things most needed in Scripture exegesis. We are well aware of the importance and value of verbal criticism: and we have no wish to disparage it, provided it be kept within its proper limits, and not suffered to become all in all. If this caution, however, is not observed, the habit of mind which it engenders is fatal to every thing like grasp and width of view. And, after all, is it

not rather the sum of Scripture Doctrine, the general run of statement, as one may say, that the expositor is in search of, and is not this likely to be lost, if he confines himself to verbal criticism alone?

As a help, then, to the comprehension of the Scriptures; resting on a great principle, held alike by the Primitive Church and our own, and with great beauty and accuracy tracing the progress of Prophecy, and expounding its meaning and connections; opening and illustrating the Types, in all the fullness of their mystic meaning; and, withal, contributing to aid the student in forming wide general views, and in avoiding narrowness and cramped notions, we know hardly any work which equals the one before us, none which surpasses it. Nor while we are thus speaking of its value to the student, would we be understood as intimating that it is wanting in attraction to the general reader. It is not so. Its clear and flowing style, severe in simple beauty, and of an honest Saxon texture, will render it accessible to all, and fit it to be, to unlearned as well as learned, what we know its author chiefly wished it should be, a Companion to the Bible.

There yet remains to be considered, the dogmatical, or, if the word be preferred, the doctrinal bearing of the work. Its direct and striking connection with Article VII, has already been sufficiently dwelt upon. It is therefore enough, simply to call attention to it here, and to urge again its immense importance. That Article embodies the Church's solemn protest against Manicheanism of every kind, and in every age, held consciously or unconsciously, directly or by implication, simply or in conjunction with undoubted truth. This is, of course, not the place to inquire how far, and under what modifications, Manichean notions enter into much of the ordinary religionism of the day, as well as into the exaggerated notions of self-mortification, held by such persons as Alphonso de Liguori. Still, were the inquiry carried out, it would perhaps be better apprehended of how much value is so elaborate a defense of the true doctrine, as that which Dr. Jarvis' volume furnishes.

One of the most important points of dogmatical Theology, and one for which, in our day, great safeguards and guides are needed, relates to the position of the Eternal Word in the previous Dispensations, and His Incarnation in the last. For while prevalent forms of disbelief deny the preëxistence of the Son, many forms of belief seem practically to forget His presence in all the economies of God, before the time when, being made man of the substance of His Mother, he assumed the

Human Nature, "of a reasonable soul, and human flesh subsisting." The opinion of the early Church was distinct and undoubting. In every thing she saw Christ, and in all time, the central Sun of all the Dispensations: "Him first, Him last, Him midst, and without end." And even as the gorgeous clouds of evening or of morning, receive their all of pomp and splendor from that mighty orb which bathes them in its glory, and makes them living with its lustre, so does every part and portion of all God's plans receive, in her view, from Him, its light, and life, and power. He is everywhere, and without Him is nothing. Nor is this all. Bishop Bull declares that he knows little of the writings of the Fathers, who does not know, that all those appearances, in which the name of Jehovah and the honors due to Divinity are given to Him who appears, are regarded by them as appearances of the Son of God; so that the frequent appearances of God, which are spoken of in the Old Testament, are thus reconciled with the declaration of Scripture, that "no man hath seen God at any time." And Bishop Heber has stated the argument from reason, for the same belief, in his usually eloquent and impressive manner: "Whom did the Elders of Israel go up into the mount to see? Who was it whose presence Moses prayed to look upon, and the skirts and passing train of whose glory were revealed to him as he lay beneath the rock in Horeb? Was this any other than the 'Lord, gracious and mighty,' the Eternal, the God of Israel? Then was the promise of the Most High of none effect, and His word to man made vain! Was it the God and Father of all? Why then is the same person repeatedly called an Angel? or how has St. John declared by the Holy Ghost, that 'no man hath seen God at any time?' Surely there is no way to solve these difficulties, unless we admit that the Fountain of Deity Himself has never vouchsafed His presence to the eyes of men, but that it was the 'God of God,' the 'Light of Light,' the 'Very God of Very God,' the only begotten Son, which is in the bosom of the Father, who has on these occasions declared Him."

Nowhere, however, have we ever seen the doctrine more vividly brought out, or more impressively presented, than in the "Church of the Redeemed." It is all the more striking, that it is not stated dogmatically, or as doctrine, but enters into the ordinary course of the narrative. All along its pages we meet our Lord. His presence gives light in the Ark of Noah, glows above the Tabernacle in the desert, and dwells between the Cherubim upon the Mercy Seat. He is with

Abraham at Mamre, with Jacob at Peniel, with Moses on Horeb, and with Joshua before Jericho. Everywhere is God the Word : not indeed hypostatically united in His one divine Person to the Human Nature, but still in visible, bodily form, the Person by whom God the Father communicated with men.

Intimately connected with this doctrine is another, which we hope will never be obscured, or overclouded, or displaced, whether by direct omission, or by pushing the doctrine of the Incarnation to its exclusion ; namely, that since the Ascension of our Lord, the third and not the second Person in the adorable Trinity, has become the agent of communication, if one may reverently so speak, between man and God. Miraculous visions of the ascended Lord, were indeed granted to St. Stephen and St. Paul. Still it holds none the less true that since the Mediatorial Kingdom has been won, and the glorified Humanity has ascended with the all-glorious Divinity to the right hand of the Father, it has been through the presence of the Eternal Comforter, that the presence of the Father and the Son has been vouchsafed to men. The jointed, articulated Body of the Lord, united to its Head, and made living as by a soul through God the Holy Ghost, who yet lives in every faithful individual spirit in all His awful might and majesty, this great reality sums and completes all Dispensations upon earth, and can itself receive no other change or consummation, than that by which earth shall be exchanged at last for heaven.

The true doctrine of Sacrifice is also enforced with great power in the volume before us. There has been so much written in a crude and undigested way, on this important topic, that it seems now to need especial safeguards, and that in two points of view : first, in reference to its *character*, and secondly, in reference to its *origin*. That course of argument, which may be said to have begun with Socinus and Crellius, against the vicarious import of Sacrifice, whether in the Types of the early Dispensations, or in the verity of our Lord's one Sacrifice, has, in widely distant quarters, produced its legitimate results. Accordingly, we find a disposition prevailing, to adopt theories of Sacrifice, which shall, in one mode or another, explain away their vicarious character, and thus prepare the way for the adoption of similar explanations of the Atonement. Coincident with such explanations, appears to be the idea of the human origin of Sacrifice. True, indeed, this is matter of opinion, and not of the essence of the Faith. One may, undoubtedly, as many of the Fathers seem to do, hold that Sacrifice was of human origin, and still hold, as they did, to its vicarious character. Still, as matter

of fact, the denial of a divine origin and a vicarious import to Sacrifice, usually, in our day, go together. While there are many reasons why this *opinion* of the Fathers should be modified and corrected by the arguments and proofs of later Theologians; many reasons, too, why it was natural that, under the circumstances and exigencies of the time, the Fathers should use language of the heathen Sacrifices,—whose fires were hardly extinguished,—which appeared to assert their human origin, though it was only intended to brand their existing forms as a device of man, and not to deny their originally divine institution.

In our day, however, not only does the doctrine of the human origin of Sacrifice go hand in hand with all those forms of heresy, which have attempted to explain away the vicarious character of the Atonement, but it is also the companion of that infidel notion of a self-evolved progress of humanity, which is leading men to such heights of daring blasphemy. We welcome, therefore, with peculiar joy, the sound doctrinal views on these points, everywhere inculcated in Dr. Jarvis' volume; and are thankful for the decided, consistent, and unflinching testimony which it bears against some of the most miserable and mischievous errors of the day.

We have thus endeavored, within such limits as we could command, to indicate that great principle which underlies Dr. Jarvis' learned work, and to present certain leading views of its value as a History, pointing out, at the same time, some of its important bearings upon Interpretation and Doctrine. Like many another great work, it more than keeps its promise to the eye. And while it claims its position as a History, it will often be appealed to, and never without profit, on many of the highest questions in Theology. Should its revered author proceed no farther in his well planned series of volumes, still, he has here built up an enduring monument to his laborious and finished scholarship, and, what we know he values more, has furnished a safe guide alike to the student and the reader, and a strong defense of the Faith once delivered to the saints. Never can the hoary head be as a nobler crown of glory, than when, with unweakened powers of mind, the Christian scholar pours from the rich treasures of his old experience, solemn words, and sacred truths, and living thoughts, which cluster and hang, in beautiful harmony and meaning order, around the mighty verities of the Eternal Gospel. Never can better memories gild the evening of his days, than when they console him with the thought, that his earliest and his latest labors have been consecrated to the illustration, the explanation, and the defense, of the blessed Word of God!

THE WORLD IN THE CHURCH.

ART. VII.—*Journal of the General Convention of the Protestant Episcopal Church in the United States, held at Cincinnati, Ohio, 1850.*

MOST of our readers have probably heard the story of the man who was in great perplexity at the sight of a fly which had been embalmed in a piece of amber. There was nothing very wonderful in the fly itself. It was quite a common fly, not differing at all, in shape or color, from myriads of other insects of the same species, which float about in the atmosphere. Nor was there anything, either, remarkable in the amber. It was, indeed, a substance of beautiful hue and of rich transparency, but not unfrequently gathered, in some parts of the world, on the sea-shore. The poor man was puzzled neither by the fly nor by the amber individually. The thing that did puzzle him was this: How did the fly get there? How did that little creature, with wings and legs and proboscis so thin and fragile, pierce through that hard body, and become so imbedded in its lucid and golden depths, and yet have all its delicate proportions kept perfect and unbroken? There was the rub. He gazed and gazed, and racked his brain to solve the mystery. But all in vain. His curiosity was utterly baffled.

Now, how the World has got into the Church, may be equally hard to explain, though in that matter we have an opinion. That it is there, no one doubts who has his senses. It is evident to all eyes, we think, and this is enough for our present purpose. But still, lest some of our good readers should be startled from their propriety when we assert this, we propose to show, perhaps in a somewhat desultory manner, in what respects, and under what aspects, the world is in, not merely the Church in general, but in our own especial branch of it—the Protestant Episcopal Church in these United States.

That the World is in our portion of the Catholic Church, is too sadly evident, from the withholding of funds from Missionary and other religious charities. With what a miser's grasp do many of our richest laymen hold on to their gold! How many, who pride themselves upon belonging to an Apostolic Church, do nothing at all towards extending that Church!

How many are almost angry at the audacity of the clergyman who says a word about the poor heathen, or the destitute emigrants to our distant frontiers! How many who boast of their Episcopal blood, disgrace that blood by their un-Episcopal contractedness and coldness in the Missionary cause! Thank God, the day has long since gone by when the great body of the clergy could be charged with indifference to it. If they cannot or will not all go forth and personally lead the way, and make the glad tidings of heaven known from their own lips abroad, they can plead for this holy cause at home. And they do plead for it. We know of but very few ministers of our communion whose hearts are not overflowing with zeal for its success. Would that the same could be said of the great body of our laity! But, alas! while the pastor is willing to exert himself to the utmost in kindling up among the people of his flock a godly fervor in its behalf, how often is he met with lukewarmness, nay, with opposition, on their part! And frequently is this indifference, or resistance to all Missionary effort, shown by those who are the most indebted, for their own life and prosperity as a Church, to that very spirit which they are condemning, and to which, under God, they owe every religious privilege which they enjoy. Yes, here, in the old Atlantic States, the spiritual garden of the American Continent, how hard is it, sometimes, to stir up the people with a holy zeal to impart to their destitute brethren a small and scanty portion of those favors with which God has made their cup to overflow! Where they should give their tens of dollars, and their hundreds of dollars, they give their shillings, or their sixpences, or their pennies, or they give nothing at all. And even in some of the wealthiest Churches of our Atlantic cities, a generous contribution to Missions is, too often, a forced business—a hot-bed process. A great deal of worldly machinery must be put into operation before the owners of millions will unclasp their purses. The Whitfield or the Irving of the hour must be advertised beforehand in the newspapers as about to preach, like some popular actor who is to play the part of Hamlet or of Romeo. Thus the vast church is filled with crowds, tiptoe with curiosity. They become still as death beneath the electric spell of mortal eloquence. They hardly breathe as the orator pours out his burning words. As he paints to the life the wants and woes of the heathen, or the sufferings of our forlorn countrymen on the distant western borders, even the children of pride and vanity are touched and dissolved. Even the Wall-street broker weeps and begins to feel in his pocket for a bank-

note! Even the daughter of fashion, who was out the night before at the Opera till midnight, raises her embroidered handkerchief to her eyes, and takes from off her finger a diamond ring and throws into the contribution box! But do they give to the cause for the cause's sake? Do they give to Christianity for Christ's sake? Not at all. Their donations are bestowed merely out of compliment to the preacher, as a kind of fee and reward for his oratory, and for the luxurious feeling excited in their bosoms; precisely as they would clap their hands in ecstasy at the noble acting of a Kean or a Macready, or would drop their wreaths of flowers upon the stage, in gratitude for the superhuman melodies of Parodi or of Jenny Lind!

This is not an over-drawn picture. Every Advent and every Epiphany season bears too striking testimony to its truth. And while we cheerfully and gratefully acknowledge that, here and there, there is a wealthy congregation which, the whole year round, pours out steadily the abundance of its riches towards the diffusion of the Gospel far and wide, still, we can count up too many churches, the aggregate of whose pecuniary means is absolutely startling, and yet whose stated contributions to Missions make a sorry and disgraceful figure. The amount of money given by the great body of Churchmen in our land to the propagation of the Gospel at home and abroad, when compared with their vast possessions, is as an atom of dust compared with the mighty mountain. Ye merchant kings of Boston, and New York, and Philadelphia, and Baltimore! ye, whose houses are glittering with oriental splendor! ye, whose marble palaces imperial Nicholas might sigh for, and royal Victoria might envy! ye Planters of Virginia, and South Carolina, and Louisiana! ye who call yourselves Episcopalians, and rejoice that ye belong to an Apostolic Church! cheeks burning with shame become ye, that of the millions upon millions which God has given you, such paltry and insignificant sums should be forced out from your hands towards the sending forth the Gospel, and the Gospel ministry, over the world.

We are, indeed, degenerate sons of noble sires. We pride ourselves on our old English blood. We boast that we came from the glorious Anglo-Saxon stock. But, in a thousand ways, we shame our lineage. We have lost the family likeness. We have lost the large-hearted benevolence of our fathers beyond the deep. Think of their munificent endowments of colleges, of schools, of churches, of hospitals! Think, too, of the boundless liberality to religion of modern English-

men! Think, not only of their death-bed alms, but of their life-time alms! We can scarcely take up a newspaper, without reading an account of some stately temple being built for the spiritual wants of the poor, at the sole private expense of some nobleman or commoner, or the founding of some Bishopric or Mission among the heathen, by some lady of "high degree" or "low degree," whose heart the Lord hath opened. True, there are men and women of such stupendous fortunes in Great Britain, that the largest holders of property in our land have but small possessions when compared with theirs. Still, the benefactors to the Church among them, both as it regards means and numbers, are out of all proportion to the benefactors to the Church among us. How soon can we enumerate our most distinguished almoners to our various Church institutions! When we have mentioned a Lawrence, a Sherrod, a Moore, a Hanna, a Stuyvesant, a Kohne, a Bartow, a Warren, a Rogers, and a few more whose names our readers will readily call to mind, we have gone through the catalogue.

"Apparent rari nantes in gurgite vasto."

We often talk of our daughter Church on this side of the Atlantic, as if she far outshone, in spiritual beauty, her illustrious mother on the other side. But this is mere ecclesiastical vaunting. The time is far remote when we can say, in the language of Horace, to our own American Zion:

"O matre pulchra filia pulchrior!"

Before that day, the World in our Church must be plucked out.

As still another proof that the World is in the Church, we would mention the growing want of respect, especially in New England, for the ministerial character and office.

To this it may be answered, it is the fault of the clergy themselves. We admit that they are, sometimes, in a measure accountable for it. But it is wrong to make the whole body of any professional men responsible for the blemishes of a few individuals who belong to it. The Episcopal ministry in the United States are as pure and blameless a ministry as are to be found on the face of the earth. They preach faithfully and they practice what they preach. If, here and there, a clergyman be found who proves himself a wolf in sheep's clothing; if, now and then, there occur some melancholy downfall in our ranks, such exceptions always have been in the Church in the best ages, and always will be, till she cease

to be a Church militant. Her Lord and Founder foretold them. If there be an increasing disrespect among our laymen for those who are over them in the Lord, the clergy in their aggregate capacity are not responsible for it. They are entitled to the love, the confidence, the veneration of their people.

The true cause we take to be this: the oblique influence of Puritanism and her distorted offspring, Congregationalism. Puritanism always was and always will be unfavorable to gentleness, urbanity, and modest deference to any thing higher and better than itself. The sour and turbulent men who gave it birth, in the reigns of Elizabeth and James, have transmitted it down from generation to generation with their own disagreeable features indelibly stamped upon their successive progeny. It is morose, stiff, precise, angular, ungracious, awkward, and repelling. It has ever been rebellious against authority, though most tyrannical in enforcing its own notions of right. And Congregationalism, which teaches that every man has a right to get up and preach the Gospel and administer the sacraments if he pleases, and the sovereign people are pleased to have him do so, necessarily inculcates the idea that ministers are only a sort of theological professors, hired for a while to give a few lectures, and then to be turned adrift, just as soon as their auditors are tired of them. The great body of the people look upon their pastor as but little more than a layman dressed up in a black coat. The most insignificant person among them feels that he is quite as good as his clergyman, if not better. The result is that, throughout New England, the Congregational societies are torn with dissensions, or are perpetually on the eye of explosions. If some private individual wants his minister to get up an artificial excitement, or to harangue on some of the ultra topics of the day, and the minister refuses, why, there is a plot immediately laid to unseat him. A few of the "*Dii minorum gentium*" meet in solemn conclave, and conclude that he must go—and go he must. He must shut up his house, sell his furniture, and with wife and children unprovided for, set out on a pilgrimage for another place. And the same disregard for a clergyman's character and feelings is shown in a multitude of other forms. The painful result of all this is, that our Episcopal laity, who are altogether in the minority throughout the greater part of our country, are influenced by these bad examples, and have unconsciously copied the fashions around them. Kept in countenance by such overwhelming majority, they are not ashamed to practice what their own Church and her cardinal

principles never taught, but condemned. That Church inculcates on all her members, from their earliest childhood, that they should "submit themselves to all their governors, teachers, spiritual pastors, and masters, and to order themselves lowly and reverently to all their betters." This, Episcopalians! is the teaching of your Mother. But let the frequent wanton severing of the pastoral tie; let the irreverent deportment in the house of God; let the harsh criticisms upon sermons; let the disdainful look when some other preacher than your own idol ascends the pulpit; let the reduced or the delayed pew-rent, in order to gratify personal spleen against the clergyman for having honestly done his duty, or defended his rights, bear witness to your unfilial conduct!

But lest we may be thought partial and to bear too hard upon our lay brethren, we now turn for a few moments from them to our own professional brethren, the clergy. In too many ways, at this present era, even they show that the world is in the Church. They are accountable for some part of the evil.

It is seen in the two extremes of formalism and of *informalism*. In extravagant overacting and extravagant underacting; in theological foppery and in theological slovenliness, in those who may be called the High-fantasticals, and in those who may be called the Low-fantasticals of the Church. Both are caricature specimens of divinity, and, we are thankful for it, totally unlike the large body of discreet and sensible men who compose the rank and file of our clergy. The one class lay such mighty stress upon the chancel arrangements, and the ornaments upon altar cloths, and the carvings on fonts, and the devices on Communion vessels, and the shape of coat collars, and the wearing of cassocks in the street, and on particular postures and attitudes in worship, that you would suppose that the salvation of immortal souls were depending upon such issues. Alas, alas, how little have such things in reality to do with the great object of the Almighty in establishing His Church on earth—the fitting of fallen man for eternity.

We once knew a young and intelligent brother who, during the greater part of his brief ministry, had been a clergyman of the school just described. He was always talking about forms and ceremonies. A nice attention to externals seemed to be paramount with him. If you did not come up to his standard of propriety in these matters, he at once waged a verbal battle with you. Still he was honest and conscientious, and you could not but respect him for his sincerity. After laboring faithfully and not unsuccessfully in his holy vocation

for one or two years, he was gradually stricken low by insidious consumption. A few days before he died, he was visited by an elder brother in the ministry, who prayed with him and conversed with him on spiritual things. Before they parted forever in this world, the dying man remarked, "In my brief professional career, I have talked much, like many other young novices in the ministry, upon mere ceremonies and proprieties in sacred things. I feel, now, that I have overrated their importance. They are excellent in themselves, and when kept within the limits to which God in his wisdom has assigned them. But there may be such a reliance on the forms of godliness as to lead to a neglect of their power. At this moment, my only stay, my only comfort, is the Lord Jesus. On Him only I lean as a child leans on its mother's bosom, lovingly, confidently. May He receive my spirit." In this better and happier mind, in a few hours he died.

But there are those who err on the other extreme. These seem sedulous to deviate as much as possible from the prescribed rules and customs of the Church to which they belong, and whose pious usages they have solemnly vowed, at their ordination, to observe. They endeavor to throw off not only the surplice, but even the black silk gown whenever they can do it. They are sure to give the go-by to the Prayer-Book every chance they can get. They are fond of abridging and mutilating the Church service. The devotions which saints and martyrs loved to repeat, in life, and breathe out their souls with in death, are not good enough for them. No; they are not content with the beautiful and perfect language of our Collects, but must needs mar their symmetry with some flowers of rhetoric of their own.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light,
To seek the beauteous eye of heaven to garnish,
Is wasteful, and ridiculous excess."

Such persons, too, in the doctrines which they preach, symbolize far more closely with the austere dogmas of the Westminster Confession and the Saybrook Platform, than with the kind, genial, and loving spirit which exhales, like celestial odor, from our Articles, and from every page of the Liturgy. They make, too, in despite of the explicit declaration of our formulas, Episcopacy a thing of mere expediency, and the Sacraments and ordinances nothing more in reality than the merest Quakerism. Now, sympathizing with one sect, and now,

with another; now, hand and glove with Presbyterians, and now with Methodists, and now with Baptists, and now with Unitarians, they are a sort of amphibious Churchmen, neither fish nor flesh. This class, likewise, mistaking singularity for humility, take pleasure in appearing in an unclerical dress. They will wear, perhaps, a brown suit instead of a black. They will appear even on public occasions in the black stock or the fancy-colored cravat, instead of the white neck-cloth. Every one to his taste. But there is a true Church taste even about trifles, and we would not see it violated. There is a decorum belonging to every profession, and there is a nice decorum which appertains to the Christian minister, and it cannot be laid aside without detriment to religion and dishonor to the Church. We would see neither a slavish and effeminate bondage to outward things, nor a wanton deviation from them. We would see the golden mean between the two extremes. The spirit that runs into the extravagances of either, though it professes to spring from a sounder Churchmanship, or a higher evangelicism, if truly analyzed, will be found to come from "the world," and the world only. It is self-willed, censorious, pharisaical.

That the world is in the Church, is plain, still farther, from the too common abandonment by the clergy of the strict duties of their profession, for mere academical or literary pursuits. We know that we are here treading upon delicate ground, and we shall try to walk cautiously, lest we give unnecessary offense. We therefore premise what we have to say on this point by affirming that where a clergyman's salary is not sufficient for his support, as is almost universally the case in the country, and even in some of the city parishes, it is right, it is necessary for his family's comfort, and to relieve his mind from painful solicitude as to the future, to endeavor to add to his narrow stipend by the instruction of youth. He can thus, too, at the same time that he attends to his temporal wants, be keeping up his scholarship and improving all his mental faculties. This course has often been and is now pursued by many of our worthiest divines. But they have not sunk the Bishop, or the Presbyterian, in the pedagogue. They have not made the work of preaching, subordinate to the task of teaching boys Latin and Greek, and collecting punctually their school-bills. The honor of God, and the salvation of souls, they have kept uppermost in their minds. It often happens, too, that very estimable clergymen, who have a desire to fulfill their holy calling to their life's end, are prevented from doing so by delicate health, by the failure of their voice, or from absolute in-

ability to procure a parish through their want of attractiveness as speakers. To teach, and to do nothing but teach, becomes their forlorn hope, and they do right not to let their talents rust. But we ask, with all becoming respect, are there not in our small band of American clergymen, too many who have the health, and strength, and talents to preach the Gospel acceptably, who, because they may not happen to procure such agreeable parishes as they wish, throw aside the ministry, bury themselves in academic shades, or turn into gentlemen of elegant leisure, and thus become perfectly secularized in all their thoughts and feelings? Are there not, too, cases of those who, as soon as they become independent in property, are too independent to preach, or fancy themselves to be subject to a thousand ills and infirmities which they never dreamed of having before they became affluent, and which complaints would, in all probability, soon leave them, were they reduced back to their former narrow fortunes, and compelled to go to work again in the Lord's vineyard? For our own frail selves, it is our humble and devout prayer, that if by some strange event we should ever become wealthy; if "our rich uncle in England" should die and leave us a large estate, or some "rich widow, who lives all alone," should take it into her head to remember us in her last will and testament, we may not be tempted to forsake our holy vocation, but delight, as much as ever, in preaching glad tidings to the meek, binding up the broken-hearted, and comforting them that mourn.

We might go on and give many other proofs that the World is in the Church. We might speak, at length, of the extravagant outlays in the erection of Church edifices, and in the unnecessary alteration of old ones, while the poor are actually driven away from our doors by the exorbitant price of pews; of the violent competition between neighboring congregations which shall have the most captivating preacher, or the largest organ, or the loudest bell, or the highest steeple. We might speak of the practice, in some places, of importing the *Prima Donna* of the stage into the Church choir, and thus making the work of singing praises to God a theatrical exhibition, rather than a part of devotion by all the assembled people. But our limits compel us to forbear. We think we have shown our motto to be true, and that is all we wanted. A few more words and we have done.

The American Church, in the Providence of God, has a high destiny to fulfill, and we would behold that Church without spot or wrinkle or any such thing. She has a great work to do, and we would see her perfectly accomplished for her

task. If she is sober, and prayerful, and vigilant, and improves her opportunities, and is quickened by the spirit of a warm and comprehensive charity, she will go on conquering and to conquer. Her glory will keep pace with the glory of the American nation. We pray that all her sons now living, like her sons who are departed, may be emulous to do their part in keeping her honor bright. With all her faults we love her still. We are not ashamed of her past nor of her present history. We are not ashamed of the great and good men who once adorned and now adorn the ranks of her Bishops, her clergy, and her laity. We remember that among her sainted prelates and doctors she numbers a Seabury, a White, a Hobart, a Griswold, a Dehon, a Bowden, and a Bronson. We remember that among the laymen who knelt at her altars and have gone to sleep in her Faith, were George Washington and Patrick Henry; John and Edward Rutledge; John Jay and Alexander Hamilton; William Samuel Johnson and John Marshall. We call to mind that the undaunted and veteran Chase still lives to preside over her Councils; that the mild and sagacious Brownell yet survives—and may he long survive!—to teach us her lessons of wisdom; that the kind-hearted and indefatigable Kemper is lengthening her cords and strengthening her stakes in the wilds of the distant West; that the gentle and accomplished Burgess is proclaiming her truths along the romantic rivers and bold headlands of the East; that Hopkins, and DeLancey, and McIlvaine, and Whittingham, and others not a whit behind, “mighty men, men of renown,” are guarding well her central bulwarks and towers. We call to mind that among her living doctors are the flower of American scholars, Samuel Farmar Jarvis, and the peerless pulpit orator of the land, Francis L. Hawks. We call to mind, also, that among the living laymen who repeat her Apostles’ Creed, and who reverently join in her solemn praises, are they who are the foremost men of this nation, and who are known, wherever the English language is spoken, for forensic genius and diplomatic power, for parliamentary eloquence, and for military skill and heroic valor,—Daniel Webster, Henry Clay, Lewis Cass, and Winfield Scott. A Church that numbers such men among her sons, and multitudes of others of less note, but fast rising into fame, to defend her and adorn her, has nothing earthly to fear. She has nothing to fear either from the treachery of Rome or the sneers of Dissent. Come what will of the political destiny of our country in its majestic march over this continent, whether it shall remain, as now, a Confederate Republic, or shall be

gradually changed, in the Providence of God, into a Kingdom or an Empire, our Church will grow with its growth. Wherever the American ensign floats, over river, and lake, and mountain, and prairie, there will the banner of the Cross be uplifted from the forts and palaces of our Zion. There will her services be celebrated, there will her festivals be kept. The chimes of her Christmas and her Easter bells shall mingle with the roar of the Atlantic and the low murmur of the Pacific. Her songs shall be sung by the shores of the Penobscot, by the banks of the Oregon, and by the gold-flowing waters of the Sacramento. From ocean to ocean, one long succession of spires, reflecting one by one the brightness of the sun in its course, will tell from day to day of her glory! God hasten it in His time!

But her children must do their duty to her by their generous benefactions to her cause, by the holy consistency of their lives, and by preserving and handing down, in all its beautiful simplicity, untarnished by Romish corruptions or infidel innovations, "the Faith once delivered to the saints." Thus shall the World be no longer in the Church, but the Church shall prevail and transform the World!

ART. VIII.—BOOK NOTICES.

A COPIOUS AND CRITICAL LATIN-ENGLISH LEXICON; founded on the larger Latin-German Lexicon of Dr. WILLIAM FREUND, with additions and corrections from the Lexicons of Gesner, Facciolati, Scheller, Georges, &c. By E. A. ANDREWS, LL.D. New York: Harper & Brothers. New Haven: S. Babcock.

We preface our remarks upon this Latin-English Dictionary by saying, that we doubt the *propriety*, and even the *morality*, of the title stamped upon its cover, and by which it is announced to the American public as ANDREW'S Latin-English Lexicon. It may secure immortality for the name thus prefixed; but it is cheaply purchased, and by scholars generally will be duly appreciated. The work itself, in its conception and execution, is Freund's; and as such it ought to be known. Even the translation from a German to an American dress, was not made by Mr. Andrews; but by Professors Robinson and Turner; the latter of whom, who performed most of the labor, is one of the most accurate and industrious scholars in the country, and withal, as we say, a self-made man. Even the labor of proof-reading was performed by another, and the orthography was left almost entirely to the printer. The labor of the American Editor seems to have consisted mostly in *omitting* many of the citations of the *Worterbuch* of Freund, and, as he says, in inserting words which Freund had omitted, and in verifying references. All this may have required industry; but we cannot bring ourselves to the belief that it gives him a right to appropriate to himself the credit of the profound learning and the herculean labors of the great German lexicographer.

The work itself comes before the world with large pretensions, and yet we believe these pretensions are entirely and nobly sustained. To give our readers a true idea of the work, we should need to transcribe the entire preface of the author, which is a most valuable contribution, and which must impress the reader with the conviction of the author's qualifications for his proposed task, and of the exceeding value of the results at which he has aimed. It is certain that we have had heretofore no perfect Latin Lexicon; and it is as certain, that the author's plan has enabled him to furnish an approximation at least to such a result; because it is a plan philosophically arranged, and in its comprehensiveness embracing all the necessary objects of attention in such a work. It will be in vain for us to attempt to give even a sketch of the design which the author has carried out. But we may say, that he regards it as the task of Latin Lexicography, to give the nature of every word in the Latin language; not only its outer nature, as its form, class, syntactical connection, &c., but its inner nature or meaning. Thus he views lexicography as having its *grammatical* element; its *etymological* element; its *exegetical* element; its *synonymous* element; its *special-historical* element; its *rhetorical* element; and its *statistical* element. In *etymology* he has exhausted modern and ancient resources in tracing the origin of Latin words, without presuming to dogmatize upon the mooted point, whether the Sanscrit or the German element should predominate. In *Exegesis* he has opened a comparatively new field. Unlike most lexicographers, he has gone back to the remains of old Latinity; the *Leges Regiae*, the fragments of the Twelve Tables, the inscriptions on the Columna rostrata, down to Lucretius and Varro; and has thus detected the primitive meanings of many words, as well as their tropical and derived meanings. This leads him also to examine what he terms the *Chronological* element, or the various periods of the language; which he distributes into *Ante-classical*, from the oldest fragments to Varro and Lucretius; *Classical*, from Cicero and Caesar, to Tacitus, Suetonius, and the younger Pliny; and *Post-Classical*, from that time to the fifth century. These divisions he also marks more distinctly, by still more minute sub-divisions. To aid him in developing this plan he had previously prepared on the ante-classical period, six special separate lexicons from minute ex-

amination of those early fragments; which lexicons are still in manuscript. The most valuable peculiarities of this Lexicon, therefore, are, first, its comprehensiveness; embracing every word in the Latin language from its earliest period to the downfall of the Roman empire, but not extending to the middle ages; and secondly, its philosophical arrangement of the meanings of each word, with distinct reference to the authors, where such meanings obtain. And we are glad to see that Mr. Andrews has retained every one of these references.

From what has been said, the reader will be able to form some conception of the design and value of this new Latin-English Lexicon. The American Editor, Mr. Andrews, by omitting many of the citations, has brought the four volumes of Freund within the compass of one large royal octavo of 1,663 pages. Each page contains three closely printed columns; and yet by means of a bolder type to mark the leading words, and the clearness of the impressions, the eye easily finds any word of which it may be in search. The work is sold for five dollars, which is only one-fifth the price paid for Ainsworth's large dictionary lying before us.

We may add, that a gentleman, whose pursuits have led him to study the Latin Fathers with accuracy, has tested this dictionary by a reference to Tertullian, Cyprian, and Ireneus, and in respect to a class of words not inserted in former dictionaries, and thus far he has not found this noble work of Freund at fault. We have no hesitation in saying, that this book must at once take its place as the Standard Dictionary of the Latin language.

A NEW CLASSICAL DICTIONARY of Greek and Roman Biography, Mythology, and Geography; partly based upon the Dictionary of Greek and Roman Biography and Mythology. By WILLIAM SMITH, LL.D., editor of the Dictionaries of Greek and Roman Antiquities, and of Greek and Roman Biography and Mythology. Revised, with numerous corrections and additions, by CHARLES ANTHON, LL.D., Professor of the Greek and Latin languages in Columbia College. New York: Harper & Brothers. 1851. Svo. pp. 1039. New Haven: S. Babcock.

It is never too late to unlearn our errors, and the world, as it grows older, is growing wiser, if not better. In our school-boy days we pinned our faith on the old dictionary of Lempriere, as ultimate authority in all questions of Greek and Roman Antiquities. But that old standard is now obsolete, as full of errors and defects. It cannot be denied that to German scholarship modern scholars are mostly indebted for works of profound antiquarian research. The text-books used in the English Universities, and our own Colleges, are little more than reprints or abridgements of German productions. The present "New Classical Dictionary" is designed as a text-book for ordinary and common use. It is derived mostly, by Dr. Smith, from a series of larger and elaborate works, which he, and some twenty-eight *Collaborateurs*, have been preparing, in which Greek and Roman Antiquities, Biography, Mythology, and Geography, are treated thoroughly, and in all the light of modern research. In preparing an American Edition of this Dictionary, Professor Anthon has laid scholars under great obligation; nor would it be surprising if this edition were to be reprinted in England, and were to supersede the original work of Dr. Smith, as we think it deserves to do. Not only has he inserted more fully, Articles upon names occurring in authors ordinarily used in colleges, but he has read the work of Dr. Smith with a critical eye, and has availed himself of the aid of the most reliable authorities, as Ersch, Gruber, Groskurd, Mannert, Ukert, Cramer, Nieburh, Pauly, Kraft and Müller. His own additions amount to more than 1400 independent articles; besides numerous corrections, of some most certainly singular mistakes in the English edition, and of utter carelessness in the accentuation of Greek names. The value of the American edition is also enhanced by an Appendix, containing "Chronological Tables of Greek and Roman History," from the Dictionary of Biography and Mythology, and drawn up with great care; and also "Tables of Weights, Measures, and Money," from the Dictionary of Greek and Roman Antiquities.

The whole work contains articles pertaining to Biography, (including History, Literature and Art,) Mythology and Geography. The Historical Articles include all names of importance, from the earliest times down to the extinction of the

Roman empire, A. D. 476; with a few names of a subsequent date. The articles on Mythology, are written with proper discrimination between the Greek and Roman Mythologies, and with suitable delicacy. On the whole, we doubt not, that a work for which there is a real demand, and which combines at once the industry, and accuracy, of German, English, and American scholarship, will become extensively useful and popular. We ought to add, that the enterprising publishers have put the work at a moderate price.

HISTORY OF THE UNITED STATES OF AMERICA, from the Adoption of the Federal Constitution to the End of the Sixteenth Congress. By RICHARD HILDRETH. In three volumes. Vol 1. New York: Harper & Brothers. 1851. 8vo. pp. 704. New Haven: S. Babcock.

This is the first volume of the present series, and the fourth volume of the important work upon which Mr. Hildreth is engaged. Each series, however, is separate and independent and complete in itself. The first, embraced our colonial and revolutionary history; the second, will include the period subsequent to the adoption of the Federal Constitution. The present volume is devoted to the administration of Washington; the second will embrace the administrations of Adams and Jefferson; the third, and last, that of Madison. We have had occasion to test his Colonial History with some severity, and we are free to say that we have found it more full, and more faithful and impartial, than any history within our reach. Should he carry out his plan to its completion with the same success, his History will, for aught that has yet been written, be the standard work of the language on this subject. The two objections, and the only ones, we believe, thus far urged against the work, are, the absence of ornament and of philosophical theory, and his omission to name the authorities from which he has drawn the details of his statements. The first objection is a positive and crowning excellence; and will be so regarded by every person whose opinion is worth consideration. If men want poetry or rhapsody, they can find them in their appropriate place. He is the faithful historian, who states clearly the exact truth, without a particle of embellishment, and there stops. The writer who goes one step beyond this, ceases to be a historian. We think his style, as a historian, admirable. It is clear, precise, unambitious. We see not the writer, but his subject. The other objection, we are ready to yield also. We should like to know his authorities, and in his Colonial History especially, we felt the want of them. The truth we presume is, that his resources embrace a vast amount of published and unpublished matter, documents and manuscripts, some authentic and some apocryphal, and that he has exercised his own judgment and drawn his own conclusions upon the facts before him. And he has certainly shown some confidence in his results, in the modest manliness with which he has published them to the world. In these later volumes, it will be less difficult to subject him to a close examination. Thus far, we give him the credit of freedom from political prejudice or bias. Why should not the administration of Washington, and our early Colonial History, be thoroughly studied in our Schools and Colleges, as well as the histories of the governments of the old world?

THE ISLAND WORLD OF THE PACIFIC; Being the personal narrative and results of travel through the Sandwich or Hawaiian Islands and other parts of Polynesia. By Rev. HENRY T. CHEEVER. With engravings. New York: Harper & Brothers. 1851. 12mo. pp. 406. New Haven: S. Babcock.

This work is not from the Mr. Cheever, of famous "alligator" memory. Still it is from a Mr. Cheever; and its style is decidedly *Cheeverish*. Thus he describes the mariner on shore, as he "lies along under its palms," &c., and "lists to the mighty knocking of the ocean's great battering-ram against the impregnable ramparts of coral," &c. He says "the sinner must have heard the surf beating against the lea-shore of perdition, and have seen the white caps gather and flash upon the gloom of his night, before he will put his helm hard down, wear ship, and stand about for heaven." The volume is copiously interlarded with second-hand poetical

quotations, obviously hunted up for the occasion, and often in the strongest possible contrast with the tone, taste, and spirit of the writer. The publication of works written in this style of inflated bombast provokes, and justly, the oft-repeated charge that the popular American mind is destitute of true refinement.

This "Island World of the Pacific," on examination, dwindles down to little more than a hasty and superficial sketch of one or two islands of the Hawaiian group; and is valuable chiefly for its accounts of missionary labor; its statements of the rapid depopulation of the native tribes, with its causes; descriptions of volcanoes, &c. His account of the origin of that long chain of islands, of which the Hawaiian group forms a part, will probably amuse geologists, if it ever gains their attention, which however is doubtful.

MANUAL OF MODERN GEOGRAPHY AND HISTORY. By WILLIAM PUTZ, Tutor of the Gymnasium of Duren, &c. Translated from the German by the Rev. R. B. Paul, M. A., Late Fellow of Exeter College, Oxford. First American Edition. New York: D. Appleton & Co. 1851. 12mo. pp. 336. New Haven: A. C. Heitmann.

It is the design of the author to give an outline of every important event of modern history, from the Discovery of America, 1492, to the present day. The Peace of Westphalia, and the French Revolution, divide this interval into three Periods. The author's statements are made with great precision, with apparent impartiality, and remarkable condensation. It may be called a Dictionary of facts and dates. The copious questions, appended, will be of great service to both teacher and scholar. As a book for schools, it is better than any thing else which we have seen. The private reader, who wishes to mark out a thorough course of modern history can hardly do better than to make use of this as his text, consulting every author who can throw light on the point under examination. This is the only way to read modern history satisfactorily, and especially when the modern historian so often becomes little better than a mere writer of romance. For ourselves, we eschew the whole tribe of D'Aubignes and Macaulays, even if they are "as interesting as a novel."

LAVENGRO: the Scholar—the Gypsy—the Priest. By GEORGE BORROW, Author of "the Bible in Spain," and "the Gipseys of Spain." New York: Harper & Brothers. 1851. 8vo. pp. 198. New Haven: S. Babcock.

Lavengro may fairly be pronounced one of the literary novelties of the season. It is almost as curious, in its odd and disconnected materials, as Southey's "Doctor," though not as enigmatical, nor marked by the extensive reading of that queer book. Scholars and boxers, Gipseys and Jesuits, the gibberish of the dingle and discussions of literature and ecclesiastical order and discipline, Oxford theology and Methodism, high life and low life, Cheapside and the wild heath, philologists and tinkers, the tamer of snakes and the English Churchman, are jumbled together with laughable confusion. The peculiar force of the writer lies in his powers of description. The best feature of the work, to us, is the boldness and truthfulness with which he describes the policy of Rome in its present movements in England, and the infatuation of England in its past line of conduct adopted towards Rome. Borrow evidently understands Popery most thoroughly. It can creep like a cat, roar like a lion, hiss and sting like a viper, or become meek and gentle as a lamb, to suit its purpose. He sees, too, where the weakness of the English Church at the present day consists, in not adapting itself, as a working institution, to the real wants and necessities of the mass of the people. It has had an immense sale in England, for which country, and especially at the present day, it is principally intended; but it is worth reading here.

THE BARDS OF THE BIBLE. By GEORGE GILFILLAN. New York: D. Appleton & Co. and Harper & Brothers. 1851. 12mo. pp. 378.

Gilfillan, as we understand, is a Scotchman. He has some reputation as the author of the "Galleries of Portraits," several volumes containing sketches of

English authors. He seems to have become a mere portrait painter. All the prominent characters of the Bible become not only poets, but standard poets; and his work is a sort of running contrast between Patriarchs, and Prophets, and Apostles, and even Jesus Christ, *as poets*, and the greatest of earthly bards. The conception of such an idea is irreverent; the attempt to illustrate it shockingly impertinent, as well as ridiculous. Besides, Gilfillan is the last man for such a work. He lacks both the intellectual and moral qualities. His style is stilted and inflated. Perpetually straining to be sublime, he forgets the fatal step, and runs into the ridiculous. Out of a multitude of passages, we quote one which happens to lie before us. He is descanting upon the "poet" Job. "Have our readers never fancied, during a thunder-storm, that each new peal was an *ironical* question, proposed to the conscience from the cloud, and succeeded by a pause of silence, more *satirical* still? Thus, God from his heaven, while pointing to his gallery of works, *rising in climax to leviathan, laughs at the baffled power and wisdom of man; and terrible is the glory of his snorting nostrils!*" He speaks of the "Minor Prophets," as "a mass of minute particles of glory;" of "John's piled and enthroned thunder." He speaks of poetry in the Jewish economy "as *God's spur*, suspended by the side of the system, as it moved slowly forward." The writer seems to have attempted the splendid imagery of Macaulay, the lofty eloquence of Chalmers, the intense thoughtfulness of Coleridge, and the lawless boldness of Carlyle. His soaring rhetoric reminds us of the great flying machine at New York.

LIVES OF THE QUEENS OF SCOTLAND, and English Princesses connected with the Regal Succession of Great Britain. By AGNES STRICKLAND, Author of the "Lives of the Queens of England." New York: Harper & Brothers. 1851. 12mo. pp. 374. Vol. I. New Haven: S. Babcock.

Miss Strickland, whose "Lives of the Queens of England" is so well known to our readers, has commenced a similar history of the Queens of the sister realm. She appears to have become an enthusiastic admirer of the Scotch character, and to have had access to valuable unpublished documents, in the preparation of the present work. She mentions the contents of "the charter-chests of many of the historical families of Scotland;" "excerpts from the Royal Exchequer Records of Scotland;" "items of Privy Purse Expenses;" "inedited Letters of Queen Mary;" "Mary's Secret Correspondence, recently discovered in the family archives of the House of Moray," &c. The volume now published includes the Lives of Margaret Tudor, Queen of James IV, the uneducated, passionate, headstrong, irreligious sister of Henry VIII, whom she seems strongly to have resembled; of the amiable and beautiful Magdalene of France, Queen of James V, daughter of Francis I and Queen Claude; and of Mary of Lorraine, second Queen of James V, and who was descended from one of the proudest of the royal families of France, and whose beauty, wit, and talents made her one of the most brilliant ornaments at Court, and to whom not only James, but his uncle Henry VIII, became suitors. Notwithstanding a constantly occurring want of perspicuity of style, the volume is intensely interesting, especially for the light it throws upon the manners, customs, amusements, state of religion, &c. &c., at that period.

FOREIGN REMINISCENCES, by HENRY RICHARD LORD HOLLAND. Edited by his Son, Henry Edward Lord Holland. New York: Harper & Brothers. 1851. 12mo. pp. 230. New Haven: A. C. Heitmann.

These "Reminiscences" extend through a period of thirty years, from 1791 to 1821, and give us anecdotes and desultory sketches of distinguished personages in France, Spain, Portugal, Denmark, Prussia, and Russia; and among these, of Mirabeau, Lafayette, the Duke of Orleans, Talleyrand, Marie Antoinette, Ferdinand VII, Alexander of Russia, and particularly of Napoleon, to whom nearly half the volume is devoted. Lord Holland's acquaintance with the distinguished characters of the past generation, his social position at home, and his literary reputation, have given to this work considerable interest in England, where it

has been extravagantly praised and severely criticised. It deserves neither. It is simply a collection of personal anecdotes, gathered mostly at second hand, related in a chatty style, exceedingly readable, but throwing little new light upon the public character and policy of their subjects. Its disclosures of venality, corruption, and intrigues, are not calculated to impress Republicans with any very exalted conception of the morality of royal courts.

THE OLD RED SANDSTONE ; or *New Walks in an Old Field*. By HUGH MILLER, Author of "*Foot Prints of the Creator*," &c. Illustrated with numerous engravings. From the Fourth London Edition. Boston: Gould & Lincoln. 1851. 12mo. pp. 288. New Haven: S. Babcock.

The science of Geology is still, comparatively, in its infancy, and is encountering almost as much opposition, from its supposed conflict with the Mosaic account of the Creation, as Astronomy did from the *infallible* Romish Church. And yet, the facts which Geology alleges are a beautiful and exact illustration of the progressive steps of the Creation, recorded in the first Chapter of Genesis, commencing with the lowest, and proceeding on to the highest forms of organic life. Firmly established as are the main principles of this science, there are, however, numerous facts yet to be explained and harmonized. Among these are the Old Red Sandstone. It has been formerly denied that this is a distinct Formation at all; and we believe even Mr. Lyell and other British Geologists have regarded it as composed of the debris of the primitive rocks. Mr. Miller, a Scotchman, has devoted great attention to the eastern and western coasts of his native land, and the northern coast of Sutherland and Caithness, where there are immense continuous beds of Old Red Sandstone. In this Formation one hundred and five species of fossil fishes have already been discovered, indicating a vast extent of animated life in that early age of the world. Mr. Miller himself is a remarkable man. Although entirely self-educated, his style is exceedingly pure, and his felicity in description won the admiration even of Dr. Buckland. We are glad to find him a vigorous and open opponent of the infidel "development theory" of Maillet, Lamarck, and Agassiz.

CHRIST IN HADES: A Poem. By WILLIAM W. LORD. New York: D. Appleton & Co. 1851. 12mo. pp. 184.

This work of Mr. Lord's is one of the loftiest and boldest achievements of modern poetry. Its conception is enough to prove the possession of intellectual and moral powers of the highest order. And that he should have attempted a flight in a region where John Milton has been so long left to soar alone, indicates a spirit which dare attempt great things. It describes the two-fold region of Hades, the residence of fallen angels and apostate men, and the paradise of the blessed, immediately before the descent of Christ to subdue the former and to give victory to the latter. It portrays the jealousy, hatred, and fierce contests of the one, and the joyful anticipation of the other; and the final conquest of the powers of darkness by Christ, not, as Milton conceives, by physical or merely spiritual weapons, but by the moral omnipotence of goodness. It is, in this respect, what we deny to *Paradise Lost*, a truly Christian poem. Its author is a true scholar, and his work shows an intimate acquaintance with the heathen mythology, as interwoven into the texture of ancient classic poetry. A new poem, on such a theme, and from a writer unquestionably endowed with the noblest of gifts, is sure to arrest attention, and we hazard nothing in saying will command the admiration of those who are capable of appreciating the splendid creations of genius.

SOUTHEY'S LIFE AND CORRESPONDENCE. Part. VI. New York: Harper & Brothers. 1851. New Haven: S. Babcock.

Such of our readers as wish for a really choice book, can hardly be disappointed in this Life and Correspondence of Robert Southey. During the first

forty years of the present century there was scarcely a public man in Great Britain with whom he did not, indirectly, in some way come in contact, or a public measure which he did not appreciate, and, to a greater or less degree, affect. In the year 1829, when the Peel ministry was yielding to the popular clamor, Southey prophesied what is now matter of history. This "Part" also contains (in an Appendix) the sharp correspondence between Southey and Byron; with the terrible rejoinders which Southey gave in the public press. It also has a list of all his published works, and of his contributions to the *London Quarterly*, and other periodicals. We have seen no modern biography so intensely interesting. His son, in editing this work, has discharged his duty with modesty, with great propriety, and with entire success. Though in a delicate position, we see nothing in his editorial labor to regret. We are now able to promise a tribute to the memory of Southey, in some degree worthy of him, to which we are the more inclined as the *London Quarterly* has failed to do him justice, and one of our American Quarterlies has done him gross injustice.

THE HOME; or Family Cares and Family Joys. By FREDERIKA BREMER. Translated by Mary Howitt. The Author's Edition. New York: G. P. Putnam. 1850. 12mo. pp. 449.

It is not too late to present a notice of this volume, which ought to have appeared in our last number. "The Home" is to us the most fascinating of Miss Bremer's works. It exhibits true genius, genuine sentiment, and a nice observation of the shades of character which are often grouped together in the social circle. Her characters, of which there is a great variety, are clearly drawn and well sustained. The whole is a picture of "family cares and family joys," not only in a high degree entertaining, but which cannot but impress the reader with the importance of self-discipline, kindness, forbearance, and sympathy. It will tend to awaken those home-affections, which ought to sweeten the cup of human life, and yet which are so frequently neglected, or sacrificed.

Mr. Putnam has published the work in a very elegant edition, and, as the fair writer herself shares in the profits of the sales, we hope it will have, as it deserves, a large circulation.

PRESIDENT WOOLSEY'S HISTORICAL DISCOURSE before the Graduates of Yale College, Aug. 14, 1850, 150 years after the foundation of that Institution.

This discourse presents a graphic view of the history of Yale College for a century and a half. Yale College is educating, at this day, more Episcopal students, we believe, than any other college in the country. The following extract from the discourse, giving an account of the conversion to the Church of President Cutler, will be read with interest.

"Scarcely had the college emerged from the waves of discord and reached a secure port, when it was exposed to another trial. In 1719 a new Rector was chosen, the Rev. Timothy Cutler, then minister of Stratford, and a graduate of Harvard. He removed to New Haven, and had filled his office for something more than three years, when he declared his conviction that the Anglican theory of church government was the true one, and the orders of the New England ministry invalid. The only tutor, Mr. Daniel Brown, shared his opinions; and several neighboring ministers, most of whom were graduates of the College, and several had been officers, were more or less of the same way of thinking. That these gentlemen were honest in their persuasion seems undoubted; and, indeed, under the circumstances in which they found themselves the first champions of an unwelcome theory in the Colony, and dissenters from the Church order there established, there was every motive for dishonest or timid men to conceal their opinions. There seems to be little doubt that they studied together the points of difference between the Church of England, and other sects which had separated from it, and that books in the library of the College wrought this change in their sentiments. A departure, for the first time in the Colony, and of so many at once, from the views of New England churches, and a return to that church from

which the Pilgrims had fled into the wilderness, filled the minds of men with apprehension and gloom—feelings which extended into the neighboring Colony. I suppose that greater alarm would scarcely be awakened now, if the Theological Faculty of the College were to declare for the Church of Rome, avow their belief in transubstantiation, and pray to the Virgin Mary. A public disputation was held at the Commencement of 1722, in which Gov. Saltonstall, who had been a minister, took part against the Anglican doctrine; and the result was, that two of the gentlemen who had united with the Rector in his views, professed themselves convinced that their ministerial ordination was valid, while the Rector, persisting in his opinions, was excused by the trustees from further service. The tutor also resigned his post at the same time. This act of deposition all will allow to have been necessary in a seminary, which was intended for the training of ministers, as much as for any other purpose; and which was founded, endowed, and governed by adherents of the Congregational system. It was followed by an act of the Trustees imposing a test, the aim of which was to maintain, in their soundness, the faith and Church theory of the Puritans.

"It may not be impertinent to add that these gentlemen, who thus left the Puritan platform, were not inclined to array themselves in hostility to the College. They were rather inclined to regard it as a hopeful place, where, in process of time, views similar to their own would flourish. In particular, one of them, Mr. (afterwards Dr.) Johnson, first President of Columbia College, appears to have taken a friendly interest in the welfare of the College, and to have rendered to it important services. Subsequently, a large number of the more eminent and active Episcopal ministers, both in New England and to the westward of it, were educated at Yale College."

We learn from the Appendix that the general funds of the College are about \$140,000; and that the income from all sources is annually about \$23,000. The price of tuition is \$33.00. The average salary of the Professors is about \$1150. There are, besides the President, nine professors, six tutors, and several other lecturers, &c. More than one hundred and sixty clergymen of the Church have been educated at Yale College.

JANE BOUVERIE; or, *Prosperity and Adversity*. By CATHERINE SINCLAIR, Author of "Sir Edward Graham," &c. &c. New York: Harper & Brothers. 1851. 12mo. pp. 234. New Haven: S. Babcock.

Miss Sinclair designed this story, not for wives, mothers, and daughters, but for that class of single ladies, whom she terms "The Sisters of England." Her motto is—

"Still to ourselves in every place consigned,
Our own felicity we make or find."

She describes less the manners, etiquette, fashions, and customs of social life, than its dignity, usefulness, and respectability; less distinctly the outward and formal, but more the spiritual and real. She portrays most faithfully the entire heartlessness, the utter wretchedness, the cold selfishness which almost necessarily mark the course of what is termed fashionable life in English society. To have made it a truer mirror of such life this side the Atlantic, her plan must have embraced a large admixture of the grossest vulgarity.

BISHOP COBBS' SERMON ON THE BAPTISMAL COVENANT. *From Acts xi, 38, 39. Addressed to the members of the P. E. Church in the Diocese of Alabama.* 1851.

This sermon reminds us of the teaching of Bishop Hobart, twenty-five years ago. It is the plain, practical view of Baptism, as presented in the Bible and the Prayer-Book. Nor do we believe it possible to go *essentially* beyond this sermon, or to stop *essentially* short of it, without stumbling into Rome or Geneva, and teaching another gospel; a gospel which finds no response in the hearts and wants of men, a gospel which is sure to breathe blighting and mildew as its inevitable fruits.

LIFE'S DISCIPLINE; *A Tale of the Annals of Hungary*. By TALVI, Author of "Heloise," etc. New York: D. Appleton & Co. 1851. 12mo. pp. 171. New Haven: A. C. Heitmann.

The author of this thrilling story is Mrs. Robinson, wife of the distinguished lexicographer. She is one of the most remarkable women of the age. She was born at Halle, in Germany, in 1797. Her father was professor in the University there; but in 1806, was appointed to a professorship at Charkow, in Russia, whither his daughter accompanied him, as also to St. Petersburg, in 1810. In 1816, she returned to Halle, and in 1828, became the wife of Prof. Robinson, whom she accompanied to America. She early manifested a talent for the acquisition of languages, and has acquired, besides the modern languages of Europe, several of the aboriginal languages of America, and a thorough acquaintance with Servian and Sclavic literature. Among her productions are a translation of the Popular Songs of the Servians; a Historical View of the Sclavic Languages; Historical Characteristics of the Popular Songs of the Germanic Nations; a History of the Colonization of New England; and, in 1849, a Historical View of the Languages and Literature of the Sclavic Nations; in 1850, a Novel, *Heloise*, containing pictures of social life in Germany. The work before us is a tale of Hungarian Life, and evinces genius of a high order. The historical sketches are boldly drawn; and the main design of her story, which is announced in the title, is illustrated and enforced with great success.

THE WOMEN OF ISRAEL. By GRACE AGUILAR, Author of "Woman's Friendship," "Mother's Recompense," "Vale of Cedars," &c. New York: D. Appleton & Co. 1851. Two vols. 12mo. pp. 270, 336. New Haven: A. C. Heitmann.

If we were a Jew, we know of no work which would be more likely to confirm us in Judaism, than this. It is not professedly argumentative, yet in reality it is so. While it portrays the "Women of Israel," it constantly and earnestly vindicates the Jewish religion from those reflections and aspersions which Christian writers have often cast upon it. Especially, she aims in this work to show the character and tendency of the Jewish Dispensation in elevating the position and destiny of Woman. She says, "The women of Israel must themselves arise and prove the truth of what we urge—by their own conduct, their own belief, their own ever-acting and ever-influencing religion, prove without doubt or question that we need not Christianity to teach us our mission—prove that our duties, our privileges, were assigned us from the very beginning of the world, confirmed by that law to which we still adhere, and will adhere for ever, and manifested by the whole history of the Bible," (vol. 1, p. 11.) This short extract is, we think, the key to the whole work. Now, we have no hesitation in admitting, to a great extent, all which the writer here claims; and on that admission, we would found our strong argument for that very Christianity, which she so blindly rejects. The religion of the Old and New Testaments, is one. All are but parts of one great comprehensive plan. Nor can we read her earnest appeals—the outpourings of a devout overflowing Jewish heart, a heart deeply alive to the past, the present, and the future—without feeling, that the devout Jew of olden time, and the devout Christian now, are both one, and one in Christ.

Grace Aguilar was deeply read in the details of Jewish History; and she felt deeply the moral argument of Israel's present and long continued degradation. But, she says, "We were, we are chastised, not for rejecting Jesus, but for long, long years of disobedience to our law." Of course, the issue here, is not between the Jew and the Christian, merely. ONE greater than both, when HE wept over the Holy City, as HE foresaw what it was to become, and still is, said, it was "because thou knewest not the time of thy visitation." Neither are we disposed to deny the reality of that splendid vision of the future, which the authoress beholds in the light of unfulfilled prophecy. Nay, as Christians we may not only admit all this to be true; but in the words of a Christian Apostle, St. Paul, we see a far more glorious day about to dawn, than a mere Jew is permitted to anticipate.

We have no room to notice certain doctrinal opinions, which the writer unconsciously betrays in these volumes; one of which, concerning the Atonement, suggests a long train of grave reflections. The work exhibits a vigor of thought, an eloquence of style, and an earnestness and depth of emotion, unequalled in her previous productions. No intelligent Christian can read it, without having awakened fresh feelings of sadness and sympathy.

THE MOTHER'S RECOMPENSE; *A Sequel to Home Influence.* By GRACE AGUILAR. New York: D. Appleton & Co. 1851. 12mo. pp. 499. New Haven: A. G. Heitmann.

Grace Aguilar's writings are distinguished by simplicity and energy of style, purity and truthfulness of sentiment, and felicity of description. It is, however, in delineation of those home influences which mould the social character and develop the affections, that her pen is most successful. The work before us has interested us most, as showing how thoroughly the heart of a devout Jewess (and such was Grace Aguilar) may be imbued with the spirit and principles of Christianity, even as the Psalms of David are found the best and truest lyrics of the Church, from age to age. "The Mother's Recompense" is a good book to be read by mothers and daughters.

POPULAR EDUCATION, *for the use of Parents and Teachers, and for Young Persons of both Sexes.* Prepared and published in accordance with a resolution of the Senate and House of Representatives of the State of Michigan, by IRA MAYHEW, M. A., late Superintendent of Public Instruction. New York: Harper & Brothers. 1850.

Mr. Mayhew is a clear-headed, intelligent man, and he has written a sensible book on Education. His views on the importance of harmony in physical, intellectual, and moral training, are judicious and well expressed. His remarks on the popular tendency to teach Astronomy, Geometry, Botany, &c. to infants, are sound and apposite. His book also contains a mass of statistics of great value. On the whole subject of Christian education, distinctively as such, without which all other culture is worse than useless, the public sentiment needs to be corrected. The public system of education, for which several of the States have made magnificent appropriations, is in danger of becoming a great nursery of infidelity.

TO LOVE AND TO BE LOVED. *A Story.* By A. S. ROE, Author of "James Montjoy; or, I've been thinking." New York: D. Appleton & Co. 1851.

A story, marked by the same descriptive talent, and the same high moral sentiment as his former work, which has been well received.

THE MOORLAND COTTAGE. By the Author of "Mary Barton." New York: Harper & Brothers. 1851. 12mo. pp. 184.

A fine story of various phases of English life; a story admirably told, sure to find readers, and as sure to do good.

MALLEVILLE; *A Franconia Story.* By the Author of the "Rollo Books." New York: Harper & Brothers. 1851. 18mo. pp. 220. New Haven: S. Babcock.

It is quite enough for the little folk, to tell them that this is the first of a series of entertaining stories by the author of the Rollo books. The book is handsomely bound and printed, and the story is illustrated by several pretty engravings.

LOSSING'S FIELD BOOK OF THE REVOLUTION. No. 11. Harper & Brothers.

This noble work loses none of its interest or attractiveness. It deserves to be circulated throughout the length and the breadth of the country whose early revolutionary struggles it so vividly commemorates.

The following serials and pamphlets have been received:—

United States Monthly Law Magazine and Examiner, Vol. III. No. 2. New York.

Journal of the Convention of the Church in California, San Francisco. 1850.

Catalogue of the General Theological Seminary for 1850-51.

Rev. Jas. Cole Tracy's Sermon, at Troy, N. Y. on the Moderation of the Church.

Rev. Jas. D. McCabe's Sermon, at Wheeling, Va. on the Sins of the Season. An earnest and faithful discourse.

Rome and Geneva; or, False Protestantism exposed. By Rt. Rev. Bishop McIlvaine, D. D. Published by the Society P. E. K. pp. 30.

Proceedings of the Union Meeting, at New Haven, Ct. Dec. 24, 1850. We are glad to see the noble addresses of the Messrs. Ingersoll, Rev. Dr. Taylor, and others on that occasion, preserved for future reference.

Obituary addresses on the death of President Taylor, delivered in the Senate and House of Representatives; with the Rev. Dr. Pyne's Funeral Sermon on that occasion.

Catalogue of the Episcopal Academy of Connecticut, at Cheshire. 1850-51. This time-honored Institution, one of the monuments of Bishop Seabury, is still in a vigorous and healthful condition. It has five teachers and seventy-eight scholars. It may be commended to Churchmen abroad with confidence.

Narrative of certain occurrences at the late Special Convention of the Diocese of New York.

Rt. Rev. Bishop Smith's Sermon at the opening of the General Convention at Cincinnati, Ohio, Oct. 2, 1850.

Rt. Rev. Bishop Chase's Address at the close of the General Convention, Oct. 16, 1850.

Journal of the General Convention of the Protestant Episcopal Church in the United States, 1850; together with the Constitutions and Canons of the Church.

ART. IX.—LITERARY INTELLIGENCE.

AMERICAN.

THE Sermons, Charges, &c. of the Rt. Rev. H. U. Onderdonk, D. D. are to be published in two large 8vo. vols. in Philadelphia. An English Translation of the Syriac New Testament, by Rev. Dr. Murdock, is in press. Also, by the same, a Translation of Mosheim's Commentaries on the Affairs of the Christians before the time of Constantine, in 2 vols. 8vo. will shortly be published. Ticknor, Reed, and Fields, of Boston, have in press the Biography of Wordsworth, by his nephew, Rev. C. Wordsworth, D. D. Mr. E. G. Squier, late American Charge to Central America, has in press a work on Nicaragua. The Life of Washington, by Washington Irving, is nearly completed, and will appear in the autumn. Rev. Dr. Hawks has nearly ready for the press, The Monuments of Western and Central America, which will be an attractive work. Salander and the Dragon, or a Romance of the Hartz Prison, is the title of an Allegory by Rev. F. W. Shelton, and is well spoken of. G. P. Putnam has in press a Commentary on Ecclesiastes, by Moses Stewart. A correspondent in the New York Evening Post proves that Sparks, in his edition of the "Writings of Washington," published several years since, took great liberties with his author, not only abridging his letters, but altering their language. Such conduct deserves the severest reprobation. The Secretary of the State of New York reports to the Legislature, that persons in the employ of the State have matter prepared sufficient to make ten printed volumes of Colonial History of that State. Little & Brown, of Boston, have issued proposals for publishing by subscription a new and uniform edition of the Speeches, Arguments, and Diplomatic Papers of Daniel Webster, in six volumes. Blanchard & Lea, Philadelphia, will shortly publish a Life of Penn, by Hepworth Dixon, in which the author will refute many of the statements of Macaulay.

NEW YORK HISTORICAL SOCIETY.

The Annual Meeting of this Society was held Jan. 7, 1851, at which Annual Reports were read, Officers elected, &c. Twelve meetings of the Society were held during the year.

In the month of February, a paper was read by Rev. Rufus W. Griswold, upon the Early Introduction of Printing in New York.

In March, Rev. J. O. Choules read a Biographical Sketch of Alexander Wilson, the Ornithologist.

In April, Rev. P. J. Van Pelt read a paper on the First Settlement of New York and its Environs. The decease of Mr. Calhoun was announced at this meeting.

In May, Rev. Dr. Hawks read an Account of the Colonies and Provinces of New England.

In June, the President of the Society, Hon. Luther Bradish, presented, on behalf of Mr. James Lenox, a copy of his edition of Washington's Farewell Address, printed from the original manuscript; and read a paper on the question of the authorship and history of that work.

In July, the death of President Taylor was announced, and a series of appropriate resolutions introduced by Hon. Charles King, President of Columbia College, and adopted.

In October, the resignation of Mr. John R. Bartlett as Foreign Corresponding Secretary was received, and Rev. Dr. Robinson was appointed. A paper was also read by Mr. E. G. Squier, on the Archaeology of Nicaragua.

In November, Mr. Andrew Warner resigned the office of Recording Secretary,

and Mr. Maunsell B. Field was appointed. Mr. Joseph B. Varnum made some remarks upon the subject of the Washington National Monument.

At the Forty-Sixth Anniversary, an Address was delivered by Hon. William Campbell, on "The Progress of Historical Research during the last Twenty-Five Years."

In December, Hon. John R. Brodhead read a paper on the Dutch in the Netherlands and the Dutch in New Netherland.

The whole number of new members added to the Society during the year was 204, as follows:—Honorary Members, 6; Corresponding Members, 26; Resident Members, 172; Total, 204.

The following gentlemen were elected Officers of the Society for the year ensuing:—President, Hon. Luther Bradish; 1st Vice President, Rev. Thomas DeWitt, D. D.; 2d V. Pres., Frederick DePeyster; For. Cor. Sec., Rev. Edward Robinson; Dom. Cor. Sec., Hon. James W. Beekman; Rec. Sec., Maunsell Bradhurst Field; Treas., William Chauncey; Librarian, George H. Moore.

ENGLAND.

Blunt's Reformation in England has reached a twelfth edition. Sharon Turner's Sacred History of the World, 3 vols. 8vo., appears with the author's final corrections. Mosheim's Ecclesiastical History, translated by James Murdock, D. D., edited with additions by Henry Soames, M. A., 4 vols. 8vo., appears in a new edition, by Longman, Brown & Co., sold at \$12.00. Robinson's Greek and English Lexicon of the New Testament is also re-published by the same house. W. E. Painter, 342 Strand, is publishing a series of works on Popery; as Horne's Popery Delineated; Horne's Popery the Enemy and Falsifier of Scripture; Horne's Mariolatry; Powell's Roman Fallacies and Catholic Truths; Powell's Episcopal Succession of the Catholic Church in England; England under the Popish Yoke, from 600 to 1534; Papists Saved or Damned? Williams' Church of England independent of the Church of Rome in all ages; Popery not the Old Religion. The Rivingtons have also published the sixth edition of Wordsworth's Theophilus Anglicanus, 8vo. Parker has issued an Exposition of the Thirty-Nine Articles, Historical and Doctrinal, by Edward Harold Browne, 2 vols. 8vo. A new edition of Maitland's Church of the Catacombs, illustrated by its Sepulchral Remains, is from the press of Longman & Co.; who also publish Mrs. Jameson's Sacred and Legendary Art; and her Legends of the Monastic Orders, 1 vol. \$6.50. The same publishers have issued Dr. Bloomfield's Additional Annotations, Critical, Philological, and Explanatory, on the New Testament, (being a Supplemental Volume to his Greek Testament with English Notes,) in 2 vols. 8vo. The Rivingtons have published Conversion not Regeneration, by a Fellow of a College at Cambridge; also, Dr. Wordsworth's Lectures on the Apocalypse, Critical, Expository, and Practical, 2d edition, \$3.50; also, his Greek Text of the Apocalypse, with an English Translation, and Harmony and Notes. William Brown advertises Dr. McVicar's Life of Bishop Hobart, edited by Rev. Dr. W. F. Hook. John Murray has just published the 2d edition of Rev. James Brogden's Catholic Safeguards against the Errors of Rome, or Discourses from Eminent Divines of the 17th Century; also, Illustrations of the Liturgy and Ritual, from Eminent Divines of the 17th Century. Both these works are recommended by the Bishop of London in his late Charge. Parker advertises the 2d edition of Archdeacon Hare's Mission of the Comforter, 1 vol. 8vo. \$3.00. Hatchard has just published a Practical Exposition of St. Paul's Epistles to the Thessalonians, Timothy, Titus, Philemon, and the Hebrews, in the form of Lectures, by the Archbishop of Canterbury, 1 vol. 8vo. \$2.25. Twysden's Historical Vindication of the Church of England, in point of Schism, Collated and Revised with the MS. Additions left by the Author, 1 vol. 8vo. \$1.87, is published by J. W. Parker. The 5th edition of Perranzabuloe, The Lost Church Found, by Rev. T. C. Trelawny, has appeared; Rivingtons. The same publishers have issued Dr. Beavens' Elements of Natural Theology, small 8vo. The Oxford University Press has just issued a new edition of Cardwell's Reformation of Ecclesiastical

Laws, as attempted in the Reigns of Henry VIII, Edward VI, and Queen Elizabeth, 1 vol. 8vo. \$1.62. H. Colburn has published a 2d edition of *Revelations of the Life of Prince Talleyrand*, edited from the Papers of his Private Secretary, the late M. Colmache. Talleyrand's *Memoirs and Papers* are to be published at the end of forty years from his death, or in 1878. Dr. Richardson's *Etymological Dictionary*, 2 vols. 4to., has appeared in a 2d edition. The *Gunpowder Treason*, being the Evidence on the Trial of Guy Fawkes, Winter, Garnet the Jesuit, &c., has been re-printed, with a Preface by the Bishop of Lincoln. Rev. George Townsend's *Journal of a Tour in Italy*, his interview with the Pope, &c., is published by the Rivingtons. He represents Rome at head-quarters as a mass of hideous idolatry, &c. The following works have been issued from the Oxford University Press:—The Wycliffe Versions of the Old and New Testaments and the Apocrypha; The Reformation of the Ecclesiastical Laws, as attempted in the Reigns of Henry VIII, Edward VI, and Elizabeth, by Rev. E. Cardwell, D.D., 8vo. \$1.62; The Two Books of Common Prayer of Edward VI; Documentary Annals of Reformed Church of England from 1546 to 1716; A Collection of Articles of Religion, Canons, &c., of the Province of Canterbury, from 1547 to 1717, with Notes, &c., 2 vols. 8vo. Murray has published an important work on Christianity in Ceylon, by Sir James Emerson Tennant. William G. Ward has just had published *The Anglican Establishment contrasted in every Principle of its Constitution with the Church Catholic of every Age*. It is a thoroughly Romish book. *Sermons in Sonnets, &c.*, has just appeared, by Chauncey Hare Townsend, the friend of Southey. Hutton's *Chronology of Creation*, and Goulburn's *Bampton Lectures on the Resurrection of the Body*, are well spoken of. Mr. H. G. Bohn has just published the *Pictorial Atlas of Fossil Remains*, 4to., with 75 plates, and 900 colored figures of fossil animals and plants, by Dr. Mantell, at the low price of \$11.00. The illustrations are selected from Parkinson's and Artis' invaluable works, and the volume of Mr. Bohn seems to equal in value the original works, which sold at \$85.00. Miss Martineau has written a work on the "*Laws of Man's Nature*," recently published, in which she appears as an avowed enemy to Christianity. A new work by Rev. W. Goode has appeared, *Aids for Determining some Disputed Points in the Ceremonial of the Church of England*. Dr. Achilli's *Dealings with the Inquisition* has just been published by Hall, Virtue & Co.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Church.</i>	<i>Place.</i>
Green, William F.	Johns,	Feb. 9, 1851.	Bruton Par.	W'mburg, Va.
Roberts, H. Wm.	McCoskry,	Nov. 26, 1850.	Christ Ch.	Adrian, Mich.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Church.</i>	<i>Place.</i>
Rev. Clarkson, Roberts H.	Chase,	Jan. 5, 1851.	Jubilee Chapel,	Ill.
" Dashiell, Erastus F.	Whittingham,	Dec. 8, 1850.	Christ Ch.	Calvert Co. Md.
" Dunn, I. W.	Hawks,	Nov. 24, 1850.	St. Mary's,	Fayette, Mo.
" Magee, Edward,	McCoskry,	Dec. 23, 1850.	Mt. Clements,	Mich.
" Robertson, Wm. C. H.	Burgess,	Feb. 26. 1851.	Christ Ch.	Gardiner, Me.

REMOVALS.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Ashburn, D.,	Ch. of the Evangelists,	Philadelphia, Pa.
" Banister, James M.,	St. Paul's,	Greensborough, Ala.
" Bartlett, G. R.,	—, —,	Marquette, Wis.
" Clarke, Thomas M.,	Christ,	Hartford, Conn.
" Cushman, George F.,	—, —,	Auburn, Ga.
" Durell, George W.,	—, —,	Calais, Me.
" Eaton, Theodore A.,	St. Clements,	New York.
" Elliott, James H.,	Holy Trinity,	Grahamville, S. C.
" Franklin, B.,	—, —,	New York.
" Gardner, Charles H.,	Grace,	Lockport, W. N. Y.
" Gallahan, S. G.,	—, —,	Dartford, Wis.
" Gray, Richard,	Trinity,	Cincinnati, Ohio.
" Harlow, W. D.,	St. John's,	Jacksonville, E. Florida.
" Hagar, E. W.	Chaplain in Penitent'ry,	Auburn, W. N. Y.
" Hopkins, John H.,	St. George the Martyr,	New York.
" Horne, George W.,	Ch. of the Evangelists,	Oswego, W. N. Y.
" Jarvis, Wm. Oscar,	—, —,	Duanesburgh, N. Y.
" Johnson, William,	Christ,	Tuscaloosa, Ala.
" Kerr, David,	Trinity,	Washington, D. C.
" Marlin, J. L.,	St. John's,	Prince George Co., Md.
" Moss, J. B.,	—, —,	New Rochelle, N. Y.
" Nelson, Robert,	Missionary,	Shanghai, China.

<i>Name.</i>	<i>To Church.</i>	<i>Place.</i>
Rev. Nicholson, Joseph I.,	St. Thomas',	Orrings Mills.
" Okeson, N. A.,	St. John's,	Brooklyn, N. Y.
" Parkman, C. M.,	—	Edenton, N. C.
" Parker, Samuel P.,	St. Mary's,	Castleton, Staten Island.
" Pinckney, C. C.,	Grace,	Charleston, S. C.
" Platt, George Lewis,	St. Ann's, (Ass.)	Brooklyn, N. Y.
" Rees, William H.,	St. Luke's,	Rossville, Staten Island.
" Russ, L. W.,	Christ,	Jordan, W. N. Y.
" Scott, Thomas F.,	Trinity,	Columbus, Ga.
" Smith, J. Howard,	—	Bridgeport, Conn.
" Smith, Orasmus H.,	Christ,	Reading Ridge, Conn.
" Stewart, S. K.,	Worcester Parish,	Berlin, N. Y.
" Ticknor, James H.,	St. James,	Livingston, Ala.
" Thrall, S. Chipman,	Trinity,	Camden, W. N. Y.
" Tolford, D. W.,	Female Seminary,	Wheeling, Va.
" Tracy, J. C.,	Holy Cross,	Troy, N. Y.
" Warland, William,	St. Peter's,	Hebron, Conn.
" Walker, William F.,	St. Thomas',	Brooklyn, N. Y.
" Woodward, Charles,	Missionary,	Steuben Co., N. Y.
" Woodward, James A.,	Ch. of the Evangelists,	Philadelphia, Pa.
" Wilcoxson, H. T.,	Christ,	Smithfield, Va.

CONSECRATIONS OF CHURCHES.

<i>Church.</i>	<i>Place.</i>	<i>Bishop.</i>	<i>Time.</i>
St. Mary's,	Fayette, Mo.,	Hawks,	Nov. 23, 1850.
Christ,	Lexington, Mo.,	Hawks,	Dec. 1, 1850.
St. Philip's,	Summit Hill, Pa.,	Potter,	Dec. 8, 1850.
St. Stephen's,	Dorchester Co., Md.,	Whittingham,	Dec. 19, 1850.
St. Paul's,	Key West, Fa.,	Gadsden,	Jan. 4, 1851.
St. Paul's,	Paterson, N. J.,	Doane,	Jan. 25, 1851.
Trinity,	Watertown, W. N. Y.,	DeLancey,	Jan. 23, 1851.
Ch. of the Crucifixion,	Philadelphia,	Potter,	Feb. 14, 1851.

TRIENNIAL MEETING OF THE BOARD OF MISSIONS AT CINCINNATI.

At this meeting the Rev. Dr. Atkinson of Baltimore offered the following resolutions, which were adopted. The preamble to the first resolution was proposed by the Rt. Rev. Bishop Gadsden of South Carolina.

Whereas, in the Protestant Episcopal Church in the United States of America the number of Congregations is not less than 1,700, and the number of Dioceses 29; and therefore if each Congregation (the larger according to their abundance and the smaller according to their means) contributed forty dollars on an average, and if each Diocese contributed according to the number of its parishes on an average, the sum of \$2,100, the amount would be above \$60,000. Therefore,

1. *Resolved*, That there ought to be raised in the ensuing year, for the service of the Domestic Branch of the Board of Missions of this Church, and for coming years, not less than \$60,000.

2. *Resolved*, That a similar amount, or more, should be raised for the service of the Foreign Department of said Board.

3. *Resolved*, That the Bishops of this Church be earnestly requested to take upon themselves the charge, in their respective Dioceses, of urging upon the flocks committed to their care, by personal appeal, or otherwise, to every parish in the same, the duty of sustaining this resolution.

4. *Resolved*, That the respective Committees of the Board of Missions be enjoined to bring before the Church, through the Spirit of Missions, or otherwise, the most general Missionary intelligence, as to the Missions of the Church of England, as well as of our branch of the Church.

5. *Resolved*, That the Foreign Committee be instructed to renew the Mission to the decayed Churches in Asia Minor, in the manner they shall deem the most likely to accomplish the best results, and that the late Missionary Bishop to Turkey be requested to submit his views on the subject.

On motion of the Bishop of New Jersey, it was *Resolved*, That it be respectfully recommended to the House of Bishops to nominate, at their present session, a Presbyter, to be the Missionary Bishop of the Protestant Episcopal Church in the United States of America, at Cape Palmas, and the parts adjacent, on the West Coast of Africa.

The Rev. John Payne was accordingly nominated and elected.

ROMANISM IN THE UNITED STATES.

Archbishop Eccleston, of Baltimore, has been raised to the dignity of Primate, and New York, New Orleans, and Cincinnati have been erected into archiepiscopal Sees. The Apostolic brief, for the erection of the See of Cincinnati to the rank of a Metropolis, having Louisville, Vincennes, Detroit, and Cleveland for its Suffragans, has been received from Rome by the Bishop of the Diocese of Cincinnati.

The following brief statement of the present ecclesiastical divisions of our country by the Roman Catholic authorities, is from the *Roman Catholic Mirror*:

1. Archbishopric of Baltimore, having as Suffragan Sees, Philadelphia, Richmond, Charleston, Pittsburg, Wheeling, and Savannah. The Rt. Rev. John MacGill has been appointed to the See of Richmond, and Rt. Rev. Dr. Whelan to the new See of Wheeling, and Rt. Rev. F. X. Gartland to the new See of Savannah.

2. Archbishopric of New Orleans, having as Suffragans, Mobile, Natchez, Little Rock, and Galveston.

3. Archbishopric of New York, having as Suffragans, Boston, Buffalo, Hartford, and Albany. The Rt. Rev. B. O'Reilly has been appointed to the See of Hartford.

4. Archbishopric of St. Louis, having as Suffragans, Nashville, Dubuque, Chicago, Milwaukee, and St. Paul's. Rt. Rev. Joseph Cretin has been appointed to the new See of St. Paul's, in Minnesota territory.

5. Archbishopric of Cincinnati, having as Suffragans, Louisville, Detroit, Cleveland, and Vincennes.

6. Archbishopric of Oregon City, having as Suffragans, Walla Walla, Nesqually, Fort Hall, and Colville.

Besides the above mentioned Sees, there is that of Monterey in Upper California, to which the Rt. Rev. Joseph Alemany has been appointed. There are also two Apostolic Vicariates, viz: that of New Mexico, which has been placed under the charge of the Rt. Rev. John Lamy; and that of the territory east of the Rocky Mountains, which has been confided to the administration of the Rt. Rev. John B. Meigs.

Archbishoprics, 6; Bishoprics, 28; Apostolic Vicariates, 2; and when the Bishops elect shall have been consecrated, there will be 6 Archbishops and 27 Bishops in the United States.

LIST OF APOSTATES TO ROME.

The following we believe is a complete list of all the apostacies to Rome from the ranks of our clergy, since the establishment of the Church in this country. It may be convenient as a matter of reference.

Names.	Diocese.	Year.
1. Rev. Virgil H. Barber,	New York,	1815.
2. " Virgil H. Barber, Jun.,	Connecticut,	1815.
3. " J. Prentiss Kewley,	New York,	1816.
4. " Pierce Conolly,	Mississippi,	1836.
5. " J. Roosevelt Bayley,	New York,	1842.

Names.	Diocese.	Year.
6. Rev. Henry Major,	Pennsylvania,	1846.
7. " Nathaniel A. Hewitt,	Maryland,	1846.
8. " Edgar P. Wadhams,	New York,	1846.
9. " William H. Hoit,	Vermont,	1846.
10. " George Allen,	Pennsylvania,	1847.
11. " J. M'y Forbes, D. D.,	New York,	1849.
12. " Thomas S. Preston,	New York,	1849.
13. " J. Huntingdon, M. D.,	South Carolina,	1849.
14. " Donald McLeod,	North Carolina,	1849.
15. " Edward J. Ives,	Connecticut,	1851.
16. " F. E. White,	New York,	1851.

Of these we have reason to believe that Mr. Kewley was originally a Romanist, and Mr. Conolly has since renounced the Romish faith.

OBITUARY.

Died at Paris, (France,) Feb. 2, 1851, Rev. JOHN D. OGILBY, D. D., Professor of Ecclesiastical History in the General Theological Seminary, aged 40 years. We gather from several sources, the following imperfect sketch of his history. He was a graduate of Columbia College, New York.

Ere his college course had been completed, he was selected by the observant eye of the Rev. Dr. Harris, to commence the establishment of the Grammar School of Columbia College, in which arduous task he was eminently successful. He subsequently was appointed *Professor of Ancient Languages* in Rutgers College, New Brunswick, and remained in that honorable post for several years, performing its duties with the utmost acceptance and fidelity. While there, after a long and diligent preparation for the Sacred Ministry, he was admitted to the Diaconate, and in due order of time to the Priesthood, in the Diocese of New Jersey. In the close of 1840 he was, on the nomination of P. G. Stuyvesant, Esq., the founder of St. Mark's Church-in-the-Bowery Professorship of Ecclesiastical History, unanimously elected to that important post, vacant by the promotion of Dr. Whittingham to the Episcopate of Maryland. The testimony of those whom he instructed, and the general approbation of the Church, attest how ably and diligently he filled this station. The excessive mental labor he underwent, and his untiring assiduity in all the duties of his office as a Professor and a Presbyter, may be considered as the primary cause of his bodily prostration, and then of his premature departure from the scene of his earthly toils and cares.

Prof. Ogilby was an earnest and sincere man, a thorough and indefatigable scholar, and his loss to the Seminary and to the Church at large, one which cannot well be filled. We may add that Prof. Ogilby had expressed a warm interest, from the outset, in the Church Review, and at the time he left for Europe, had chosen as the subject of an article for our pages, the *Eastern Churches*. We publish with pleasure, the following appropriate Resolutions, which have been transmitted to us:—

GENERAL THEOLOGICAL SEMINARY, } February 22, 1851. }

At a meeting of the Faculty of the General Theological Seminary of the Protestant Episcopal Church, held in the Seminary, on Friday, the 21st of February, 1851, the Faculty ordered the following entry to be made upon the minutes:—

"The Faculty have this day heard, with emotions of deep and heartfelt sorrow, of the death, in a foreign land, of their beloved brother and associate, the Rev. JOHN D. OGILBY, D. D., St. Mark's Church-in-the-Bowery Professor of Ecclesiastical History. For nine years had he fulfilled the duties of his arduous station with great fidelity, unremitting industry, and distinguished ability; respected and beloved by the students, honored and esteemed by his colleagues in office. Health impaired by his severe studies, forced him to seek rest from his toil, and a more genial clime. The hopes and prayers of many went with him; but it has pleased Almighty God not to permit him to return to us; and his chair is now, in the

wise providence of our Heavenly Father, vacant. Mourning his loss, as of one endowed with many virtues,—the kind and generous friend, the ripe and accomplished scholar, the able and successful teacher, the humble and devout Christian, the zealous and devoted minister of the cross,—the Faculty would yet bow with submission to the decree of the Allwise and merciful God, and not sorrow as those without hope. And while they weep for themselves, they would mingle their tears with those of his attached pupils, and especially with those of his bereaved family and mourning friends, and offer their fervent prayers that He who 'hath taken away,' will pour into their bleeding hearts the soothing-balm of His heavenly peace and consolation.

"*Ordered*, That in respect to the memory of our lamented associate, the chapel be hung in black—that the Faculty wear the usual badge of mourning for thirty days—and that a sermon, commemorative of his life and character, be preached on Quinquagesima Sunday morning, by Prof. Haight, before the professors and students, and that the resident trustees be invited to attend.

"*Ordered*, That a copy of the foregoing proceedings be sent to the wife and mother of our departed brother,—communicated to the students—and published in the Church papers.

SAMUEL R. JOHNSON,
Sec'y of the Faculty."

At a meeting of the students, held this day, Mr. Eugene Augustus Hoffman announced the death of the Rev. JOHN D. OGILBY, D. D., "St. Mark's Church-in-the-Bowery Professor of Ecclesiastical History.

Whereupon, Messrs. E. A. Hoffman and Jubal Hodges, of the Senior class, Messrs. W. E. Armitage and John Philson, of the Middle class, E. A. Foggo and E. M. Peck, of the Junior class, were appointed a committee to draft resolutions expressive of the feelings of the students on the sad event. After retiring, the committee reported the following resolutions:—

"*Resolved*, That we have learned with the deepest regret the decease of our late beloved Professor of Ecclesiastical History, the Rev. JOHN D. OGILBY.

"*Resolved*, That while we bow our heads in submission to this afflictive dispensation of our Heavenly Father, in removing him from his sphere of usefulness in the Church Militant, we cannot but mourn the loss of his deep learning, untiring energy, and self-consuming zeal, which he always employed to advance the interests of the Church he loved so well.

"*Resolved*, That in him we have lost one whose heart ever overflowed with sympathy for the student, whether at the bed-side of sickness, or amid the mazes of Ecclesiastical History; whose wise and careful instruction was ever wont to kindle in us a 'filial love and reverence for our Mother, the Church;' and whose devotion to this, her chief school of the prophets, was manifested by his 'constant prayer, that God might keep us by His grace from all temptation, and prepare us to serve Him in His Church, to His honor and glory, and our own eternal gain.'"

"*Resolved*, That we sincerely sympathize with the bereaved family of the deceased, and commend them to the protection of Him, who alone can 'endue their soul with patience under their affliction, and with resignation to His blessed will.'

"*Resolved*, That in token of respect for the deceased, we will wear the customary badge of mourning for thirty days.

"*Resolved*, That a copy of the foregoing resolutions be transmitted to the family of the deceased, and to the Church papers for publication.

LAWRENCE S. STEPHENS, Chairman.

WM. WHITE MONTGOMERY, Sec'y."

Died at Savannah, Ga., Dec. 25, 1850, Rev. EDWARD NEUFVILLE, D. D., aged 48 years. The deceased was a native of the city of Washington, and was first installed as Rector of the Episcopal Church in Prince William's Parish, S. C., from which place he was called to the rectorship of Christ Church, Savannah, soon after the death of the Rev. Mr. Carter. During a period of twenty-three years, he

* Last words of the deceased to the students.

performed the pastoral duties of this Church, having seen, in this time, nearly all the other Churches of the Diocese of Georgia grow up around him.

He died calmly, in the consolations of that religion which he had so long preached, surrounded by weeping friends, among whom were the Bishop, and many of the clergymen of the Diocese, who had repaired to Savannah, in order to manifest the last tokens of affection to their beloved brother.

DIED at Charleston, S. C., Dec. 29, 1850, REV. ANDREW FOWLER, aged 91 years. Mr. Fowler was born at Guilford, Conn., June 10th, 1760, of Congregational parents. He entered Yale College in 1779, where he was graduated in 1783. Soon after entering college, his attention was attracted by certain books on the Episcopal Controversy, mentioned in the catalogue of the College Library, of which he heard much, but knew little. He asked for the books, and was referred to the President, who declined his request, on the ground that they were "dangerous books." Such a denial, for such reasons, served to stimulate his curiosity, and he was induced to inquire for them of some Churchmen in New Haven, with whom he was acquainted. The books were procured, read, studied, digested, and he converted. He commenced reading service in East Haven, under the direction of Rev. Bela Hubbard, of New Haven, in 1782, with consent of the President of the College, in the house of Mr. S. Tuttle; and a Parish was organized there in 1788. He also read service awhile in West Haven and North Haven. In 1842, just sixty years after, he preached at North Haven, and administered Baptism; he then found but two persons there who recollected his reading service. He also read service awhile in Hamden, at the house of Capt. Brooks; and at Bethany at the house of Mr. Mallory. In 1784, he read service at New Canaan, in this State, and subsequently at Staten Island.

He was ordained Deacon by Bishop Provoost, of New York, in 1789, at Staten Island, and soon after Priest, at East Chester. He was Rector of the Church at Peekskill, N. Y., in 1792, of that of Bedford in 1795, of that of Spotswood, N. J. in 1799, of Middletown and Shrewsbury in 1801, of St. Bartholomew's, Charleston, in 1808—remaining in that and the neighboring Parishes, until 1843, when he was disabled from active duty. During all this period, he has done the work of an Evangelist faithfully, and we trust, successfully.

At the request of Bishop Seabury, Mr. Fowler commenced collecting materials for Biographical Sketches of the Clergy, as early as 1790, and his attention was continually directed to that object, until deprived of his sight, in 1848. He has twice made the journey from Charleston to Connecticut, on foot, pursuing different routes, for the purpose of gathering materials for that purpose, all of which have been carefully preserved. Mr. Fowler published an *Exposition of the Book of Common Prayer*, which received high commendation from Bishop Dehon and the clergy of Charleston; an *Exposition of the XXXIX Articles*; a *Catechism of the Church*; *Scripture Lessons*; a Sermon (by request) on the word "Amen," &c. Several volumes of his MSS. are now in the hands of Rev. A. B. Chapin, Ct.

DIED, on the morning of Monday, March 10th, the Rev. GEO. WM. FASH, Rector of St. Paul's Church, Williamsburgh, L. I., in the 36th year of his age. Mr. Fash was a beautiful example of perseverance. Though he had his heart turned towards the ministry, as the pursuit of his life at a very early age—at the time when as a mere boy he was confirmed and admitted to the communion in Zion Church, New York—he was first given to other employments. Nevertheless, in his hours of leisure he commenced and continued a course of study which enabled him to enter the Junior class of Columbia College, from which institution he, two years afterwards, graduated with honor. He then connected himself with the General Theological Seminary, where he remained until he had completed its full course of study. He was ordained Deacon in 1840, and in the proper time thereafter received Priest's Orders. Although nearly the whole of his ministerial career was given to duties essentially missionary, he found time to increase his attainments, and to become, in particular, a good oriental scholar.

It were difficult to speak of his virtues and career in a way to do them justice, and not seem to be extravagant. He was modest and retiring to a fault. None therefore but his most intimate associates thoroughly knew his worth. By assid-

uous and faithful exertions bestowed upon the flock of which he had the oversight, he had, with the blessing of God, brought it to so much of prosperity as to justify the commencement of a Church edifice.

The Vestry of St. Paul's have passed resolutions expressing their deep sense of the loss which they have sustained, and of respect for his memory.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

CHRISTMAS ORDINATIONS.

Bishop of Canterbury, 10 Deacons, 10 Priests; York, 6 Deacons, 6 Priests; London, 17 Deacons, 13 Priests; Durham, 2 Deacons, 11 Priests; Winchester, 13 Deacons, 14 Priests; Bangor, 4 Deacons; Bath and Wells, 11 Deacons, 6 Priests; Chichester, 9 Deacons, 13 Priests; Exeter, 8 Deacons, 9 Priests; Gloucester and Bristol, 8 Deacons, 12 Priests; Hereford, 9 Deacons, 6 Priests; Lichfield, 16 Deacons, 14 Priests; Lincoln, 10 Deacons, 6 Priests; Llandaff, 12 Deacons, 6 Priests; Oxford, 17 Deacons, 21 Priests; Peterborough, 9 Deacons, 9 Priests; Ripon, 4 Deacons, 7 Priests; Rochester, 5 Deacons, 9 Priests; St. Asaph, 5 Deacons, 2 Priests; Salisbury, 9 Deacons, 17 Priests; Worcester, 6 Deacons, 2 Priests; Armagh, 5 Deacons, 12 Priests; Cork, &c., 5 Deacons, 1 Priest; Limerick, &c., 2 Deacons, 3 Priests; Ossory, &c., 2 Deacons, 2 Priests. Total, 204 Deacons, 211 Priests.

Of these were of Cambridge University, 74 Deacons, 73 Priests; Oxford, 69 Deacons, 74 Priests; Durham, 4 Deacons, 8 Priests; London, 3 Deacons, 7 Priests; Do. Missionary College, 7 Deacons, 1 Priest; Birkenhead, 1 Deacon, 4 Priests; Chichester, 2 Priests; St. Begh's, 3 Deacons, 4 Priests; St. David's Lampeter, 8 Deacons, 3 Priests; Trinity College, Dublin, 28 Deacons, 26 Priests; Literate, 7 Deacons, 9 Priests. Total, 204 Deacons, 211 Priests.

DEATH OF BISHOP INGLIS.

The Rt. Rev. John Inglis, Bishop of Nova Scotia, died at London on the 27th of October, at the age of 73 years. He was born at New York, on the 9th of December, 1777. His father, who had been many years Rector of Trinity Church in New York, then removed to England, and carried with him his only son John. In 1787, the Rev. Dr. Charles Inglis, the late Rector of New York, was consecrated Bishop of Nova Scotia. It was mainly owing to his exertions that King's College at Windsor was established, and his son, the subject of this memoir, received his education at that Institution. In the year 1800, Mr. Inglis went to England to advance the interests of his Alma Mater. Upon his return in 1801, he entered into Holy Orders, and was appointed to the Mission of Aylesford, where he was beloved and esteemed. In 1802, he married Eliza, daughter of the late Hon. Thomas Cochran, by whom he had a large family. Upon the death of his father, in 1816, the Rev. Dr. Stanser, then Rector of St. Paul's, was consecrated Bishop of Nova Scotia, and Dr. Inglis succeeded to the charge of this Parish. In 1825, Dr. Stanser's health and advanced age compelled him to retire finally from the country, and Dr. Inglis was appointed his successor. The Diocese at that time included New Brunswick, Newfoundland, and Bermuda; but extensive as it was, no part of it was neglected by this indefatigable Prelate. In November, 1849, this pious Prelate was engaged in the performance of his Epis-

episcopal duties, at a distance from his home, in the County of Lunenburg, where he was suddenly attacked by serious illness. After suffering months of pain, he was advised to try a change of climate, and left in the steamer *Canada* on the 3d of October last. He reached England, but his strength was gone, and he expired in London on the 27th of the same month.

The Rev. Herbert Binney, of Worcester College, Oxford, is named as the successor of Bishop Inglis. The See has no endowment except from the Propagation Society.

SOCIETY FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

By the kindness of the Rev. T. H. Horne, B. D., we have received the 149th Annual Report of this Society, and the 51st Report of the Church Missionary Society. The progress which the Report of the Society for the Propagation of the Gospel exhibits, may be favorably compared with that of any previous year. It contains a record of correspondence with no less than *twenty-two* Bishops in the various colonies and dependencies in which the British Church is now bearing witness to the truth. In last year's Report, the receipts (including a Queen's letter collection) amounted to £95,158; in this year, (without that addition,) they have reached £91,874, or \$459,370. The total number of Missionaries maintained, in whole or in part, by the Society last year, amounted to 355; it is this year 389. The increasing favor which the Society receives from the Church at large is evident from the fact that 209 additional parochial associations have been formed this year, and that the receipts under this head have been proportionably enlarged.

The greater activity, which, since the extension of the Episcopate, has prevailed in colonial Churches, has served to bring to light an accumulation of neglect and spiritual destitution, the existence of which was unknown before. At no time during the past years of the Society's existence was there a more rigid economy in the administration of its funds; at no time were the calls upon it so numerous, so various, or so urgent; and at no time has God opened the hearts of His people to afford it so liberal a support, as at the present.

CHURCH MISSIONARY SOCIETY.

The anniversary meeting of this Society was held at Exeter Hall, the Earl of Chichester in the chair. The report states the gross income of the Society for the year, to be £104,273 6s. 10d., (or about \$521,000;) showing an increase over the income of last year of £3,269 18s. 5d. The Society has, in all, 147 clergymen laboring in the missionary field, besides 29 European laymen, catechists, secretaries, printers, &c. There are attendants on Christian worship in the Society's missions throughout the world, about 107,000 persons, and of communicants, 13,551, besides 40,000 children under Christian education. In the past year, the number of baptisms has been 5,885, and the increase in the number of communicants, 543. During the year, the Society has opened the Missionaries' Children's Home, and a large new church in Freetown, Sierra Leone. They have also commenced missionary operations in Syria, and caused missionary tours and discoveries to be made in the interior of Eastern Africa. In Western India they have prepared several natives for the ministry, and projected a mission to Scinde and the Punjab. In China, also, the society expect to produce a beneficial influence, and they anticipate good results from the sailing of a Bishop with four Missionaries to Victoria. In New Zealand a great increase of converts has taken place, and the education of the natives is rapidly advancing there; nor have they neglected Northwest America, where the arrival of the Bishop of Rupert's Land is expected to have a great effect in civilizing and Christianizing the inhabitants in these regions.

The Missionaries of both these Societies speak of untiring opposition in various missions from Jesuits and other emissaries of the Roman Church. The Missions in Northern and Southern India are becoming more consolidated and systematized, and the work begins to assume a position of the greatest impor-

tance and promise to the vast population of that country. The ancient Malabar Syrian Church, of which Buchanan bore witness, is still in a condition of great ignorance and distraction. There are about 100,000 native Christians; and perhaps 160 churches still standing, in most of which the Syriac Liturgy is still used, though understood by few if any of the priests, and by none of the people. The Romanists have only been partially successful in bringing these representatives of an ancient and pure Church over to the Papal obedience, and that after a fierce persecution.

In our notice of the Reports of these two Societies last year, we gave a full synopsis of the condition and doings of each mission; and to that synopsis we refer the reader. The present Reports indicate that an advance has been made in almost every Missionary Station.

REPORT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This ancient Society is really one of the most efficient and useful instrumentalities which the English Church has now in operation. It acts as the handmaid of the two great Missionary Societies, in publishing books and tracts for the benefit of poor schools and parishes, in translating the Bible and Liturgy into foreign languages, in attending to the spiritual wants of emigrants leaving the shores of England, and in extending aid in erecting and establishing churches, schools, and colleges. There is scarcely a Missionary Diocese which has not been, during the year, the recipient of its beneficence. The Foreign Translation Committee report the completion, during the year, of the French Bible, the Italian Bible, the third volume of the Greek Septuagint, the Gospels of St. Matthew and St. Luke in the Arawak language, the Psalter in Arabic, and the Arabic and Danish versions of the Prayer-Book. During the year, nearly four millions of books and tracts have been circulated; more than 220 schools have been assisted with grants of publications; about 200 Lending Libraries have been established or augmented; and the plan of Lending Libraries for the use of young men in populous places has been followed up with good effect. Grants have been made, also, to railway laborers, sailors, mariners, the police, fishermen, bargemen, to inmates of hospitals, penitentiaries, houses of refuge, &c. The receipts during the year were about *two hundred and forty thousand dollars*. The Report forms a volume of over 300 pages.

SOCIETY FOR BUILDING NEW CHURCHES.

The 30th Annual Report of her Majesty's Commissioners for Building New Churches, dated July 25th, states that 21 churches had been completed since the last report, providing 14,793 sittings, of which 10,114 are forever free. In the whole, 470 new Churches have been erected, and provision made for 498,066 persons, including 291,190 free sittings for the poor; 32 churches are in process of erection, and plans for 17 others are approved of.

Thus, while a half dozen noisy men about the Metropolis are sowing the seeds of sedition and distraction, and poisoning the minds of weak-headed young men, the great mass of the English Church never exhibited such vitality as at the present time.

BRITISH PARLIAMENT AND ROMANISM.

On Friday, Feb. 7, Lord John Russell brought in a bill to meet the present emergency, of which the following are the main features. Its chief enactment is, that any person assuming the name, style, or title of Archbishop, Bishop, or Dean, of any city, town, place, territory, or district, without a legal authorization, is liable to a fine of £100 for each offense. It further declares void any deed or writing, made, signed, or executed, after the passing of this act, by, or under the authority of such assumers. It also prohibits the transfer of property, by will, for the maintenance of such dignities as come under the enactment.

The Radicals and Papists in the House, denounced the measure as intolerant, while several Churchmen opposed it as inefficient, as not equal to the necessities of

the occasion, as impracticable in Ireland, and as intolerant to the Church in Scotland. On the vote subsequently for leave to bring in the bill, there were *for* the motion 395, *against* it 63; majority 332. This is a clear indication of the temper of the House. Immediately after the vote, John O'Connell, M. P. from Dublin, hurried home to stir up an agitation. The twenty-eight Romish Bishops in Ireland have been summoned by their Primate, Dr. Cullen, to meet at Dublin. The priests are obtaining signatures in great numbers, on Sundays, after mass, to a petition or protest. The Irish members of Parliament who have opposed the Pope's policy, are denounced. The *Tablet*, a Romish paper, is almost insane with fury. Every effort is being made to awaken an excitement among the papists. Lord John Russell acknowledged, in the House, that he had mistaken the real character of Romanism in his previous policy, and pleads guilty to inconsistency in this respect. There is some probability that he may succeed in forming a new Ministry, in which event, he has intimated that he will pursue a bolder policy than that now recommended.

RESIGNATION OF THE BRITISH MINISTRY.

On the 21st of Feb. Lord John Russell and his colleagues tendered their resignation to her Majesty. The immediate cause was a disagreement with the House of Commons, on a question of the extension of the franchise. On the 20th of Feb. Mr. Locke King brought forward his motion in the House of Commons, for the extension of the borough £10 franchise to counties. Lord John Russell opposed the bill, and said that he intended to introduce a bill to extend the franchise next session. The bill was seconded by Hume. After a short debate, the House divided: *for the motion* 100, *against* it 52. *Majority against ministers* 48. *This result was received with long and protracted cheering.* Much excitement and some apprehension exist in view of the probable result of this rupture at the present time. Lord John Russell and Lord Stanley, up to this date have both attempted in vain to form a new Ministry.

CHURCH UNIONS.

In our April number, (1850,) we mentioned (p. 168) the formation of the "London Church Union," of which the object was the restoration to the Church of certain inherent rights and prerogatives. Other Unions have been formed in England, embracing, as it now seems, a class of men who are not satisfied with the principles which were the basis of the English Reformation; to wit, Holy Scripture interpreted by Catholic Antiquity. At a late meeting of the "Bristol Church Union," the Rev. William Palmer (V. President) presented certain resolutions, based on a certain Statement of Principles. These resolutions were opposed, and an amendment adopted by a large majority. We record the names of the *opponents* for future reference; Rev's Dr. Pusey, J. Keble, M. W. Mayow, A. Fane, A. Watson, and Lord Forbes, Mr. A. B. Hope, and Sir George Prevost. The Statement of Principles brought forward by Mr. Palmer, is as follows:—

"I. That the English branch of the One Holy Catholic and Apostolic Church, which has reformed herself, taking primitive Christianity as her model, has a claim upon the undivided and faithful allegiance of the whole English people.

"II. That the Roman Church (including the other Churches in communion with her) having repudiated communion with all the Churches which do not recognize the claims of the Bishop of Rome, and having, by formal decrees and other authoritative acts, and in her popular practice, corrupted the primitive faith and worship of the Holy Catholic Church, and persisted in the said claims and corruptions, communion with the Roman Church, on the part of Churches, and therefore of individuals of the English Communion, cannot, consistently with the laws of Christ, be restored, until the Roman Church shall have relinquished her pretensions; and sufficient provision shall have been made for the maintenance of Christian truth in all its purity and integrity.

"III. That the serious dangers to the faith, arising from the abuse of private judgment, and from a mere negative Protestantism, having of late years been greatly aggravated by the insidious propagation of rationalistic notions, and by

the encroachments of a latitudinarian State-policy, it is the duty of all the Members of the Church of England to offer to these several abuses, errors, and pernicious principles, the most active and uncompromising opposition."

In consequence of the refusal of this Union to sanction these principles, Mr. Palmer, and Rev. G. A. Denison (Secretary) resigned their offices, and it was subsequently determined by the minority, to form a new Union. Mr. Palmer and Mr. Denison, in their letters of resignation, thus state the real point at issue. We beg our readers to give to the above "Statement" and to the following letters, a careful perusal:—

"To the Venerable Archdeacon Thorp, President of the Bristol Church Union.

"Dear Mr. Archdeacon—In placing in your hands the resignation of my office as Vice President of the Bristol Church Union, and in withdrawing from that society, I beg to state that I do so on the following grounds:—I am convinced that if we seek to engage the people of England to take part in the contest for their faith, and for the emancipation of their Church, we must not shrink from the fullest exposition of our fidelity to *the Church of England*, in all respects, and our firm resolution to maintain the religious system of that Church as it has descended to us from the Reformation, without deviation in the direction of any other system whatsoever. A proposal, embodying this view, having been yesterday rejected by the majority of a general meeting of the Bristol Union, and, to a considerable extent, on the avowed principle of the impropriety of making any declarations against Romanism; and this latter principle being connected with a system of indulgence towards Romish error and superstition, which I think perilous to the Faith as it has been delivered to us, I feel compelled, by a sense of responsibility to the Church and to its Divine Head, to withdraw from further association with the body of which you are President.

"I remain, dear Mr. Archdeacon, your faithful servant in Christ,

WILLIAM PALMER.

"Whitchurch Canoniconum, October 2, 1850."

"To the Editor of the English Churchman.

"Sir—In forwarding to you the above documents, I wish to be allowed to state publicly that I have resigned my office as Secretary of the Bristol Church Union, and have withdrawn my name from the Committee of the London Union on Church Matters. My reason is simply this, that it appears to me that those who are persuaded that, at the present crisis, it is necessary, with a view to any sound, healthy, and vigorous action in the Church's cause, to put forth a formal and explicit statement of principles, and those who are persuaded that it is not necessary, cannot work together. Very faithfully yours,

GEORGE ANTHONY DENISON."

The position taken by Mr. Palmer and Mr. Denison, has led others of the majority to define their position. They justify their refusal to subscribe to Mr. Palmer's Statement on the ground that it is a new test and uncalled for in the purposes of the Church Union.

At a meeting of the London Church Union, held Oct. 15th, a resolution was proposed, embodying Mr. Palmer's declaration. It was opposed by Dr. Pusey, and withdrawn. While Dr. Pusey, in his speech professes loyalty to the Church of England, and declares his determination to die in her communion, yet he avows opinions concerning the Church of Rome, which are wholly inexplicable. He says, "I believe, most entirely, that, on the doctrines of Original Sin and Justification, the English Articles and the Council of Trent present different aspects of the same truths."

On the contrary, concerning these same doctrines, the teachings of those two Churches are wide apart as Heaven and Earth. They are *the point*, where the two systems of doctrinal teaching first begin to diverge. The adoption of the Romish view in respect to these two doctrines was, we believe, the first step toward Rome, in the case of some whose history we have closely marked. And we hazard nothing in saying, that wherever this Romish doctrinal error is embrac-

ced, consistency requires that the whole system must be received with it. Men cannot remain comfortably in a church, which holds up everywhere, so conspicuously, the *Righteousness of Christ*, while they themselves are trusting in a *righteousness of their own*. Looking at the present aggressive movements of Rome, in England, there can be no middle ground. Not to be against her, is to be for her. We fully believe that the Reformed Church of England is based on principles which are immutable and clearly defensible; and that the whole genius of Rome is thoroughly and necessarily opposed to her.

REV. MR. BENNETT AND THE BISHOP OF LONDON.

A long correspondence between Rev. W. J. E. Bennett and the Bishop of London has just been published, involving points of permanent interest. Mr. Bennett was lately Rector of St. Paul's and St. Barnabas' Churches, London, and is known as the author of a work on the Liturgy, and of a pointed attack against Popery. He has the reputation of a laborious parish clergyman, and Lord John Russell is said to have attended upon his ministrations, formerly, for several years. The Bishop of London, on the 1st of July last, wrote a long letter of "complaint and remonstrance" to Mr. Bennett, on account of practices in celebrating divine service in St. Paul's, "approaching too nearly those of the Church of Rome," and "contrary to the spirit and intention of the rubric of our Church, if not to its express letter." These practices were, "putting the cup to the lips of the communicants," and not into their hands; "putting the bread into their mouths;" celebrating the holy communion with his back to the congregation; the custom of his assistants of rising and crossing themselves while he prefaced his sermon with an invocation of the Trinity. The correspondence continued from July 1st to the close of the year 1850. Mr. Bennett justified his practices, from the examples of Mr. Dodsworth, Mr. Richards, and Mr. Murray, and of some of the Cathedrals of England; and especially from the "universal standards" "of the Catholic Church, both in the East and in the West." The Bishop denied the authority of these standards, and persisted in his remonstrance. Mr. Bennett refused obedience to his Bishop, and proposed resignation, to which the Bishop assented. Mr. Bennett formally resigned "the curacy of St. Paul's," Dec. 4, 1850, which the Bishop accepted Dec. 6th. Mr. Bennett's three Curates resigned Dec. 13th. The *Guardian* contends that Mr. Bennett "was, on the whole, treading the right path;" "that the English Church has a common origin and common traditions with Rome, and with the East;" and declares that she has not "the stately and solemn beauty" of the Romish service. Sir John Harrington, Mr. Bennett's Warden, has since seceded from the Church.

This single instance illustrates some of the present difficulties in the English Church. Ceremonials and practices, which at best are the language of a mawkish sentimentalism borrowed from Rome in her worst days, have become the tests of Catholicity! and the occasion of the guilt of schism; and Mr. Bennett has shown himself ready to disobey his Bishop, and to violate every true principle of Catholic order and discipline, rather than yield his own taste in such matters.

REV. DR. PUSEY.

This gentleman has just published a letter to the Bishop of London, making a volume of 250 pages, in reply to the charges of Mr. Dodsworth. In this long letter, he takes occasion to reiterate his belief in the apostolicity and authority of the English Church; he denies that the recent secessions have proceeded from "certain teachings and practices;" he contends that the Church maintains all the essentials of Unity, in her possession of the "Unity of Faith, in common Sacraments, in common Apostolic descent, in union in our one Lord, in Common Prayer," &c.; he affirms the working of a truer and deeper life in the Church, that "she is recovering from a deep sickness, the lukewarmness of a miserable century;" and he pleads for the restoration to the Church of the Church's legislature, &c.

We are free to say, that the letter is more hopeful, and filial, and loyal in its tone, than we anticipated.

REV. DR. HOOK.

This gentleman, having been invited to attend a meeting of the "Yorkshire Church Union," held on the 10th of October, published a letter in excuse for non-attendance, which our limits forbid copying. Having been then assailed for separating himself from some with whom he had formerly associated, he vindicated himself in a letter, of which the following is an extract:—

"When I now find these calumniators of the Church of England, and vindicators of the Church of Rome, flattering the vices of the Romish system, and magnifying the deficiencies of the Church of England—sneering at every thing Anglican, and admiring every thing Romish—students of the Breviary and Missal—disciples of the schoolmen—converts to Mediaevalism—insinuating Romish sentiments—circulating and re-publishing Romish books—introducing Romish practices in their private, and infusing a Romish spirit in their public devotions—adopting Romish prostrations—introducing the Romish Confessional—enjoining Romish penances—recommending Romish litanies—muttering the Romish shibboleth, and rejoicing in the cant of Romish fanaticism—assuming sometimes the garb of the Romish priesthood, and venerating without imitating their celibacy—defending Romish miracles, and receiving as true the lying legends of Rome—almost adoring Romish saints, and complaining that we have had no saints in England since we purified our Church—explaining away the idolatry and pining for the Mariolatry of the Church of Rome—vituperating the English Reformation, and receiving for the truth the false doctrines of the Council of Trent; when I find them whispering in the ears of credulous ignorance, in high places as well as in low, that the two Churches are in principle the same—when they who were once in the pit on the one side of the wall, have now tumbled over on the other side, and have fallen into a "lower deep, still gaping to devour them," I conceive I am bound, as a High Churchman, to remain stationary, and not to follow them in their down-falling. I believe it to be incumbent upon every High Churchman to declare plainly, that it is not merely in the application of our principles, but in our principles themselves, that we differ from the Church of Rome; and that no man can secede to Rome, the system of which is opposed to the truth as it is in Jesus, without placing his soul in peril, and risking his salvation."

This is a bold and honest letter, and it will touch a chord in the breast of every man who is not at heart a Romanist; or, who has any true conception of the distinction between the Catholic and the anti-Catholic Church.

SOCIALISM IN THE ENGLISH CHURCH.

From recent accounts, it appears that a new party is growing up in the Church of England, who are embracing many of the modern notions of Socialism. This party contains enough of talent and of truth in its elements, to make it a fruitful source of mischief. Professor Maurice, well known in this country, and Rev. Mr. Kingsley, author of "Alton Locke," are said to be at its head. We look upon this movement as another legitimate offshoot from an Erastian Establishment. So long as Lord John Russell stands at the head of the Church, appointing its Bishops, and ruling its doctrine, so long as the mouth of Convocation is gagged, just so long will men in the Church, according to their temperament, or habits of thought, verge towards Socialism, or Romanism, or Dissent. Nor are these men all idle dreamers. Many of those commonly called "Puseyites," are, and for years have been, among the most self-denying and hard-working of the Clergy—gathering in the poor, visiting the sick, seeking out the haunts of vice and wretchedness. We have reasons for saying, that the entire bench of Bishops are in favor of restoring to the Church her legitimate authority; and the Church will, if she is wise, adapt herself to the practical wants and necessities of Society. Even Socialism, with all its monstrous absurdities, embodies an idea full of truth—

ful importance, and one which the Church cannot overlook, if she is true to herself. Both Romanism and Socialism in that Church, are, we believe, the shadows of a great and glorious object a little in the distance. Southey well says, "No good work, upon any great scale, has ever been undertaken, in which *fanatics* and *formalists* have not thrust themselves forward to make and to mar."

LAITY IN CONVOCATION.

We learn from various sources that the idea of introducing the "lay" element into Convocation when that Body shall be revived in England, is gaining ground. A Clerical correspondent of the London Guardian, under date of Sept. 30, who writes over his own name, says: "At the dinner which succeeded the visitation of the Bishop of Chichester, held at Lewes on Tuesday last, his lordship proposed the health of the laymen present, and after expressing the pleasure it always gave him to see the lay members of the Church, on such an occasion as that which had called them together, he proceeded nearly as follows: 'It may be interesting to you to learn that if a Synod of the Church be assembled in Convocation, or otherwise, it is the unanimous opinion of the whole bench of Bishops, without a single exception, I repeat it, *without a single exception*,—that there should be a considerable infusion of the lay element in its Constitution.' " The Bishop of London in his late Charge expressed himself in favor of such an introduction.

We observe that the example of the American Church, in this particular, is not without its influence, though the primitive practice of the Church is also appealed to.

MORE APOSTACIES TO ROME.

The Rev. Henry Wilberforce, brother of the Bishop of Oxford, the Rev. J. H. Woodward, of Bristol, formerly Secretary of the Church Missionary Society, the Rev. Thomas W. Allies, late Rector of Launton, Mr. Stuart Bathurst, and Mr. F. R. Ward and wife of Bristol, are among those who have lately gone over to the Roman schism. We are startled at seeing the "Guardian" simply announcing the event as "deserting *our* branch of the Catholic Church for the Roman." The same paper concludes its parenthetical Jeremiad by saying, "the Catholicity of the Church of England depends upon us, her members, who remain in her fold—upon our earnestness, our self-devotion, our mutual charity and forbearance, our personal piety, our prayers." Not exactly that, Mr. Guardian! The Catholicity of the Church of England depends upon the Catholicity of her Faith, of her Doctrine, and of her Discipline. And we cannot avoid feeling and saying that that Church would be truer to herself, in expressing her humiliation at having so long nurtured such traitors within her camp, and then in declaring to these apostates, that they peril their own salvation by the step which they have dared to take. Pray, how many "*branches*" of the Catholic Church are there in England? The Romish Tablet has lately given out that the Rt. Rev. Dr. Forbes, a Scottish Bishop, has gone over to Rome. With what motive it sets such unfounded falsehoods afloat, knowing them to be such, it can best tell. We understand that Romish priests in this country, are not unapt to regale their hearers with stories of this sort. The number of apostates from Oxford is now put down at 90, and from Cambridge 51, making in all 141. Mr. Dodsworth has resigned his curacy. Mr. Maskell has an oratory fitted up in his *cellar*, where lamps and candles are kept constantly burning.

IRISH CONVERTS FROM ROMANISM.

We have before alluded to the remarkable work now in progress in Ireland. The Bishop of Tuam has just made an appeal for aid to build eight new churches in the strong holds of Romanism. The Irish Society was only established in 1846. Now it has fifteen ordained missionaries preaching in the Irish language, in fifty different places; 721 teachers; and 120 Scripture-readers. The teachers have about 30,000 pupils under instruction. In Trinity College, Dublin, twenty-five young

men are preparing for Holy Orders. One of the missionaries, Rev. Mr. Burke, was formerly an influential priest of the Romish Church, with a large income; now, with a stinted salary, he is laboring with great zeal and success. The converts are already reckoned by thousands, and are found mostly in the counties of Limerick, Cork, Tipperary, Sligo, Mayo, Roscommon, and other parts of western Ireland. The Bishop of Tuam is reported to have said in his place in the House of Lords, that he has in his diocese not less than 10,000 converts from Popery. The Rev. Mr. Greig, of Dublin, in a late tour through Connemara, reports whole villages as having gone over from Romanism to the Establishment, and also having met thirteen clergy of the Church, all of whom had been Romanists, and three of them had been Roman priests. The *Dublin Warder* of February 8th, states that in the dioceses of Tuam, Ardfer, and Emly, there have been, within the last three months, one thousand five hundred and sixty converts to the Protestant religion!

BELGIUM.

DECLINE OF ROMANISM.—A letter recently published in England, from Charleroi, near Brussels, states that "the district of Charleroi contains a population of 150,000 souls; and up to the year 1842, was completely given over to Popery. At the present moment it numbers four Protestant churches; and above 900 Roman Catholics have left that Church." Aside from the present spasmodic movement in England, Popery is losing ground throughout Europe.

CHURCH OF SCOTLAND.

The Right Rev. Bishop Lowe, of Ross and Moray, being incapacitated for active service by old age, an election was appointed at Elgin, October 2d, when Rev. Mr. Mackay, of Inverness, received four votes, and Rev. Mr. Eden, of Essex, four votes. The casting vote was given for Mr. Eden by Rev. Mr. McLaurin, who, on the following Sunday, declared his own conversion to the Romish Faith. The Bishops pronounced the election invalid. Subsequently Mr. Eden was chosen, and was to have been consecrated on the first Sunday in Lent. Rev. Mr. Mackay was ordained Deacon and Priest in the United States.

The Bishop of Glasgow has recommended and enjoined the Rev. A. J. D. D'Orsey, minister of St. John's Anderston, to discontinue,

1. The intoning of the Prayers;
2. The turning to the East at the Creed;
3. The omission of the *Collects* before and after sermon.

AFRICA.

REPUBLIC OF LIBERIA.—The independence of this infant Republic, which has been acknowledged by France and England, has not yet been acknowledged by our Government. Memorials praying for this act have been presented to Congress by the most respectable bodies. We are sorry to say that our Church at this moment has not a Church nor a School in the Republic. The Methodists have a large Mission, and one gentleman has pledged \$30,000 as an Endowment for a Methodist College. The Presbyterians have a flourishing school in operation, and are now moving vigorously to plant a College for the purpose of raising up native missionaries. We learn that some incipient measures are in progress in Philadelphia, to establish, under Church auspices, a School, Seminary, College, and Church, at Bassa Cove. One gentleman has pledged \$1,200 per annum, for five years.

It is our conviction that Colonization is the only effectual way to Christianize that Continent of 150,000,000 of idolaters; or rather that our Missionary efforts should seize hold of that enterprise as the most hopeful method of accomplishing their ends. We know of no one cause which can be made to draw more generally or largely upon the charities of the Church, East and West, North and South. Let individual Faith and self sacrifice commence the enterprise; or let the Church, as she ought, enter upon this noble work, and there are a thousand combining mo-

tives, to make it the great Foreign missionary labor of the Church. Money will be given freely; prayers will ascend to Heaven; personal sacrifices will be offered. Africa, once the home of Tertullian, and Athanasius, and Augustine; the cradle of science and art, and the teacher of Greece; Africa, the centre of civilization and refinement, when Europe was savage and barbarous; has been left in a mysterious Providence to call forth the Christian charity of these latter days of the Church.

COLONIAL CHURCHES.

DIVISION OF THE DIOCESE OF TORONTO.

The Bishop of this Diocese, (Bishop Strachan,) during his late visit to England, introduced the subject of the division of his Diocese, in a letter, from which we make the following extracts:—

"To the Most Reverend and Right Reverend the ARCHBISHOPS and BISHOPS forming the Council appointed to arrange measures, in concert with Her Majesty's Government, for the Erection and Endowment of additional Bishoprics in the Colonies and Dependencies of Great Britain.

"The Diocese of Toronto extends along the St. Lawrence and the great Lakes of Canada, nearly six hundred miles, and if Lakes Huron and Superior be included, more than twelve hundred miles. It contains 800,000 inhabitants, of whom 200,000 are members of the Church of England; and from the rapid increase of population, (for it doubles in less than ten years,) the Province will soon contain many millions, and become the stronghold and principal seat of the Church in British North America.

The Diocese of Toronto, or Province of Upper Canada, is at present divided, by the local Government, into twenty-one Districts, and these might with some slight modifications be conveniently arranged into three Dioceses, allowing to each seven Districts. Such division would give to each Diocese a front on the River and Lakes of nearly two hundred miles, running back the whole breadth of the Province, which may average from eighty to one hundred miles; and each Diocese thus would contain an area of from sixteen to twenty thousand square miles.

1st. The seven Eastern Districts, which at present contain about one hundred townships, and about forty clergymen, might constitute the Diocese of Kingston.

2d. The second Diocese, retaining the name Toronto, might comprise the seven middle Districts: containing one hundred and twenty-nine townships and about seventy clergymen.

3d. The third Diocese might be called the Diocese of London; or, if that name be inconvenient, some other town within its bounds—Woodstock, Sandwich, or Chatham. It would comprise the seven Western Districts, with their one hundred and thirteen townships, and about thirty-six clergymen.

4th. The North-Western, or Diocese of St. Mary.

Some idea of the rapid increase of the present Bishop's labors may be attained from the following:—

Visited, in 1840, 96 parishes or stations, 71 clergy, 1,791 confirmed; 1843, visited 102 parishes or stations, 103 clergy, 3,699 confirmed; 1846, visited 197 parishes or stations, 118 clergy, 4,358 confirmed; 1849, visited 230 parishes or stations, 142 clergy, 5,213 confirmed.

But as it is not likely that the division of Toronto, into three Dioceses, can be made at once, I would respectfully suggest that the Eastern, or Diocese of Kingston, be first established, having a prior claim, as comprising the older Settlements, and because the Western Division is less distant from Toronto and more easy of access."

We learn that the Bishop brought with him from England between £15,000 and £16,000, or about \$80,000, which, with sums contributed in Canada, will ensure the speedy establishment of a Church University in Toronto. All American Churchmen will rejoice in this successful result of firm adherence and devotion to the principles of the Church of Christ in the midst of the most determined and reckless opposition.

CANTERBURY COLONY AT NEW ZEALAND.

This new scheme of Colonization on the Church plan, in which Lord Lyttelton has taken so deep an interest, has already become a matter of history. The four vessels, the *Randolph*, the *Cressy*, the *Sir G. Seymour*, and the *Charlotte Jane*, left England, September 25th, with the first band of Colonists. Each of the ships has its Chaplain and the largest has two. The Rev. T. Jackson, Bishop elect of Lyttelton, accompanies the expedition. The Colony are attended also by a complement of schoolmasters, and the Colony commences at once as a fully organized Church Colony.

CHURCH IN INDIA.

The present charter of the East India Company expires in 1853; and has been renewed at intervals of twenty years. In 1813, the Bishopric of Calcutta was erected; an Ecclesiastical Establishment formed; and the right granted to all Christians of missionary operations within the limits of the British rule in India. At the renewal of the charter in 1833, the See of Calcutta was subdivided into the Dioceses of Madras and Bombay; and since then have followed the right in the service of Government to all classes of native subjects; the removal of all disabilities of native converts, on their conversion to Christianity; the development of a thorough scheme of a merely secular education; and the partial dissociation of the British Government from support of, or connection with, the pagan religions of the country.

Enquiries are already being made, in anticipation of the renewal of the charter in 1853, which contemplate more vigorous and efficient action of the Church. In the Colonial Church Chronicle, we find the following heads presented, under which definite information is solicited:—

1. A comparative view of the state of Christianity, and the extent of its spread in the years 1813 and 1833, with reference,

1. To the Church of England;
2. To all other Christian communities.

2. A detailed and statistical account of the Church of England in the Dioceses of Calcutta, Bombay, and Madras, in the year 1851. The number of Clergy, Churches, Communicants, &c. under the two heads,

- A. Of British congregations.
- B. Of Native congregations.

3. An economical view of the same subject. The expenses of the ecclesiastical establishment of the East India Company, and of the various Missionary Societies of the Church, specifying to what extent the voluntary principle has been carried out.

4. A condensed history of the operations of the Missionary Societies of the Church, showing what ground has been lost or abandoned, and what gained, and where the prospects of success seem most promising.

5. A special account of the Missionary *educational* establishments of the Church of England in the three Dioceses.

6. Special Reports upon such changes as might be advantageously made in the organization of the British congregations in India, the status of the clergy, parochial rights, &c.

7. Special Reports on the best mode of rendering the Native Church indigenous and self-supporting; how far Government might be called on to *aid* its development, or endowment, on the principle of applying the funds of extinct or disused temples.

8. Detailed accounts of all the various Missionary establishments external to the Church of England, both Roman Catholic and Protestant.

9. Reports upon the *distinctive* plans adopted in such Missions, *e. g.* the Free Kirk, Roman Catholics, &c.

10. Accounts and lists of the various *charitable* institutions in India connected with Christianity, and springing from it.

11. Reports upon the various translations of the Scriptures and the Prayer-

Book at present existing, their respective excellencies or defects. What facilities and institutions exist for such translations, and what translations remain yet to be made.

12. Lists of all such translations of Theological books or others, as exist, bearing upon Missionary work :

1. Of the Church of England ;
2. Of other bodies.

13. Report upon the ecclesiastical law of the Church of England in India, *e. g.* law of marriage, powers of the Diocesan, discipline of the clergy.

14. Hints upon the formation of a body of Missionary Canons for the Church of England.

15. An account of the Government establishments for secular education, with lists of books ; Report how far any change in it, in a Christian direction, might rightly be sought for. Might Christian Colleges, after the fashion of the Irish, be affiliated, and so partly maintained by the State ?

16. A special report upon those tribes and districts which have hitherto been quite unvisited by the Gospel, *e. g.* the Ghond, Seikhs, &c.

17. What changes affecting the Church of England would it be desirable to seek for at the renewal of the charter ?

AUSTRALASIAN ENGLISH CHURCH.

Letters have recently been received in England from Sydney, which state that the conference of Australasian English Church Bishops met at Sydney on the 1st of October, last year, at the Cathedral, for divine service and holy communion. Six Bishops, sixteen Clergy, and others. The Metropolitan of Sydney, the Bishops of Newcastle, Melbourne, Adelaide, Tasmania, and New Zealand. The letters speak of the plain and genuine hospitality of the Bishop of Sydney, and of the happy and friendly meeting—the Bishops seem to have preached in turn, and the people are spoken of as having been urgent to hear them. The Bishops were received with marked attention on all sides. Of the nature of the matters discussed in conference, nothing is said. Bishop Selwyn is spoken of as a noble fellow, and as having preached a solemn and most impressive sermon. There was a public meeting on the 29th October, crowded to excess, and the people anxious to see and hear the six Bishops. The object of the meeting was to support the Bishop of New Zealand's mission to several islands within his diocese—some of which he had visited, and others he was desirous of visiting, with a view of bringing some of the natives to his college, where he has several trained from childhood, and employed in different trades. In the evening of the 29th, as one result of the meeting, a gentleman rose and proposed an immediate subscription to provide the Bishop of New Zealand with a suitable vessel for visiting these islands in the South Seas, as his present vessel of twenty tons is considered unsafe. All these points show progress in the good cause of the Church of England. The meeting of the Australasian Bishops appears to have broken up on the 31st October, when the Bishops of Melbourne and New Zealand embarked for their respective dioceses. The Bishop of Adelaide was to go on board ship within a few days of the 31st October.

ENGLISH CHURCH MISSIONS IN AFRICA.

Mr. Maxwell and Mr. Nicoll, the colored gentlemen who were ordained deacons recently by the Bishop of London, are about proceeding, under the auspices of the Church Missionary Society, to Sierra Leone, where there is at present a scholastic establishment in connection with the Church of England, but no Bishop. The newly ordained gentlemen will start for the distant scene of their future labors immediately. A great effort is about to be made, both by the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts, to extend missionary operations throughout Africa: indeed, the Colonial Bishops' Fund Committee have intimated their intention of erecting Sierra Leone into an Episcopal See, at the earliest possible opportunity. It is desired by some influential persons, that the new Prelate should be one of Africa's sable sons—"a real black Bishop"—as Mr. Stowell expressed it. There is some prob-

ability of this suggestion being carried out, although it has been, for some time past, confidently stated that the first occupant of the See would be the Rev. T. Weeks, M. A., incumbent of St. Thomas', Lambeth, who was formerly Principal of the Church Missionary's College at Sierra Leone.

MARRIAGE OF ROMISH PRIESTS, &C.

It appears that the Rev. Henry Allen, Vicar of Patcham, Sussex, has addressed two letters to Dr. Wiseman, inquiring whether the Oriental Maronites were considered to be in strict communion with the Church of Rome, inasmuch as they received the communion in both kinds, had a married priesthood, and that their public service was not conducted in the Latin tongue. Dr. Wiseman, in reply, says that they differ in no doctrine from the Holy See; that their ecclesiastical language is Syriac; and that the "use of the cup," and the marriage of priests are allowed to the Maronites, in common with "many Churches in communion with Rome."

ANOMALOUS POSITION OF THE ENGLISH COLONIAL CHURCHES.

The following remarks, taken from the "Colonial Church Chronicle," (London,) exhibit the anomalous position of the English Church in the Colonies. American Churchmen will see, that the disabilities under which we labored as Colonists, and which hung like a mill-stone around the Church in Virginia and the Carolinas, are not yet *all* removed.

"The great question of the position of the Church in the Colonies has been opened in both Houses of Parliament. It was impossible that so anomalous a state of things as is presented by the Church in our Colonial Dependencies could fail at a very early period to make itself seen and felt; or that the very first disturbance of its affairs should not betray its strange and unnatural position. This unnatural position consists in its being partly established and partly not; and it appears that the practical result of this condition is, that the Colonial Church, while stripped of that help or strength which the church at home derives from connection with the State, is still crippled by that connection, in supplying for itself the deficiencies which its partial separation from the State has caused.

The exact state of the grievance appears to be this:—By the patents under which the several Colonial Bishops were appointed to their Sees, all the laws and ordinances affecting the Church and the Clergy at home were extended to the Church and the courts. But, on the very first occasion of these powers being put to the test, they were disputed; and on reference being made to the highest legal authorities at home, it was determined, that in granting these powers, the Crown had exceeded its authority. They were therefore withdrawn from all subsequent patents.

But now, since the ordinary exercise of authority by the Episcopal courts is altogether banished from the Colonies, what is to be a substitute for it, in order to the right regulation of the Church and of its members?

This question has naturally arisen. And the ready reply of men who seem unable to appreciate the difficulty, but not unwilling to keep it unsolved, is—Let Churchmen meet and make their own internal spiritual regulations, as the various denominations of Christians do. But this is exactly what Churchmen cannot do. Here the semi-connection of the Colonial Church with the Imperial Government, through its connection with the mother Church, comes in and binds and fetters its action. The Colonial Bishops are suffragans of the Archbishop of Canterbury,—they promise allegiance to him. Appeals from the Clergy in the Colonies lie to the Court of the Archbishop at home. The Canons of the English Church are binding upon the Clergy in the Colonies; and (as is maintained by lawyers,) so are the several Ecclesiastical Acts of Henry VIII, particularly that of the 25th Henry VIII. Now, by these it is provided that the members of the Church of England shall not, under severe penalties, meet together to deliberate upon the internal arrangement of their affairs, without obtaining the previous consent of the Crown: and we apprehend, that—even if (as the Attorney General took upon him to state) no such penalties as those of fine and *præmunire* were to be

enforced against the Bishops, and Clergy, and Laity, of any one of our Colonial Episcopates for thus meeting together and deliberating—still it would be ruled, in the Colonial or in any other courts, that all regulations there passed were null and void, and would not be binding upon any member of the Church; even, also, though he had given in his adhesion to them—because he had given his consent to acts unlawfully done. Thus, then, the Colonial Church is fettered and crippled. It has all the incumbrances of an Establishment, with none of its benefits."

ANOMALOUS POSITION OF THE ENGLISH CHURCH AT HOME.

The humiliating position of the English Church at home, is beginning to attract serious attention among her members. And well it may. The time cannot be distant when that Church will be constrained to throw herself upon her inherent, or rather divine and inalienable rights. She is catching the spirit of St. Ambrose; "The Emperor is of the Church, and in the Church, but not above the Church." She is beginning to realize the inconvenience as well as humiliation of depending for her legislation upon, or being subject to the authority of, a body more and more composed of her malignant enemies; a body which legitimates Buddhism in India, Romanism in Canada, Presbyterianism in Scotland, and Episcopalianism in England and Ireland. A pamphlet has lately been addressed by the Hon. Richard Cavendish, to the Archbishop of Canterbury, in which the writer forcibly puts the case as follows.

"Almost every divine who either from station, character, or ability, is entitled to be quoted as an authority upon such points as those to which I have now called your grace's attention, has attributed this most lamentable state of things to the same cause—the suspension of the Church's legislative powers. When we see distinguished men of the most diverse schools of thought and opinion—such, for instance, as the Archbishop of Dublin, and the Bishop of Oxford, Archdeacon Wilberforce and Archdeacon Hare—concurring on this one point, surely no slight presumption is raised by such an agreement in favor of their common conclusion. Even Mr. Noel justifies his secession from the Church by pointing to the same anomaly and the hopelessness of removing it. Coleridge pronounced the loss of the convocation, 'the greatest and, in an enlarged state policy, the most impolitic affront ever offered by a Government to its own Established Church.' Let it be ever remembered, too, that we owe the suppression of convocation to the most profligate of ministers and the most profligate of courts. Convocation threatened proceedings against the openly Socinian Bishop Hoadley. Queen Caroline and Sir Robert Walpole manifested their love of liberty and their sense of justice by not only stifling all inquiry into the doctrines broached by their protégé, but also by sentencing the audacious assembly which demanded it, to virtual extinction. Well, indeed, might Coleridge deliberately say that 'the virtual abrogation of this branch of our Constitution is one of the three or four Whig patriotisms that have succeeded in de-anglicising the mind of England.'

"Since last century vast national changes have taken place. Parliament was then composed of none but members of the Church. It might pretend, not unfairly, to represent the laity, while convocation represented the spirituality of the Church. The case is now widely altered. Parliament has now lost the power of taking part, as a united body, in ecclesiastical and religious affairs. It is surely self-evident that Parliament should abstain from passing laws on religious questions, which laws must obtain the free concurrence of Romanists, Churchmen, and Socinians. The Church is Christ's institution; she is the witness to a certain definite and unchangeable body of truth, which has been handed down to us from the time of the Apostles. Parliament is the expression of the infinitely various and ever-changing wills and opinions of the men who happen to be in possession of the right of voting for its members."

ROME.

NEW CARDINALS.

Fourteen new Cardinals have recently been created; and what is mainly noticeable, twelve of the number have been chosen from other countries than Italy.

Last year out of fifty-nine Cardinals then in existence, fifty-two were Italians. This new appointment indicates a more liberal policy on the part of the Pope, as the predominance of Italian influence in that body, has long been a source of jealousy among the ultra-montanists. The number of Cardinals is limited to seventy. There are still four vacancies. There is a report that Archbishop Hughes of New York, has been elevated to that rank.

ROMISH SYNOD AT THURLES.

This body before its adjournment published an Address to the Romanists of Ireland; which was principally occupied with the subject of Education. The Queen's Colleges are denounced and recommendation made for the establishment of a new College in Ireland, under the entire control of Romanists. This Address was carried however only by a vote of 14 to 13; and the minority have appealed to Rome to prevent the sanction of the condemnation of the Queen's Colleges on the part of the Pope. The subscription for the new College has been started; and at the same time, the attendance of Romanists at the Queen's Colleges is on the increase.

ROMANISM IN ROME.

The following extract is from a letter published in a late number of the Medical Journal, from its accomplished editor, Dr. J. V. C. Smith, who is now sojourning for a short time in the city of Rome.

Our readers here have the evidence of an eye-witness of the religious influence of the Romish system, where it has all law, civil and ecclesiastical, in its own hands. *'By their fruits ye shall know them.'*

A sabbath in Rome differs but little from one in France. Markets are active through the day. Grocery and bread shops, and restaurants, are open as usual—cries of good figs, buona della uva, &c., are as shrill as ever. The troops march through the streets to the music of a fine band, and everywhere lottery offices have their scheme opposite their doors, and sales of tickets are going on; and finally a splendid band performs in the afternoon on Monte Pincio, where thousands assemble to hear it. Interspersed through the crowd, are priests in all kinds of dresses, quite as social as others. Last Sabbath, Sept. 23, bills upon the streets announced a horse-race at one o'clock P. M. Two Sabbaths in succession, we drove from church to church, at the hours of service, and rarely saw much of an audience. At high mass in St. Peter's last Sunday, the priests wholly outnumbered the listeners and worshipers. Better vocal music is seldom heard, although there was not a female voice in the choir. There is unproductive wealth enough in one or two of the three hundred and sixty churches of Rome, were it put in circulation, to revive the drooping spirits of a miserably governed nation. No real estate is either bought or sold. Torlonia, the rich banker, has got possession of lands without the walls, by loaning money to the religious communities by which they were owned, and they fell into his hands by foreclosure of mortgages. Cardinal Antonelli, the wily politician, the mainspring and all-in-all, in matters of state, asserted, in the presence of several distinguished foreign functionaries, on a certain occasion when a French company proposed to light the city with gas, that the real estate had not changed owners for seven hundred years! The Jesuits hold the most, and therefore their revenues are enormously large. The nunnery of St. Cecilia, filled exclusively by noble ladies, no others being admitted, was the Saint's property, which came to her from her father, a Roman Senator, perhaps seven or eight centuries ago. By such means, the lands have been swallowed up by different institutions. The Borghese family are said to own one tenth of all the soil in the papal dominions, beyond the city. Two families have the hereditary privilege of inflicting death, without accounting to any tribunal—a right which the head of one of them exercised on two of his serfs, within a year or two. It was a wanton, wicked act, said a foreign minister, who related the atrocious deed to us, which the family excused by saying he was not in his true mind. No inquiry was instituted; such would have been useless, because there is no civil law—ecclesiastical law being predominant.